

GOVERNMENT OF INDIA
ARCHÆOLOGICAL SURVEY OF INDIA
ARCHÆOLOGICAL
LIBRARY

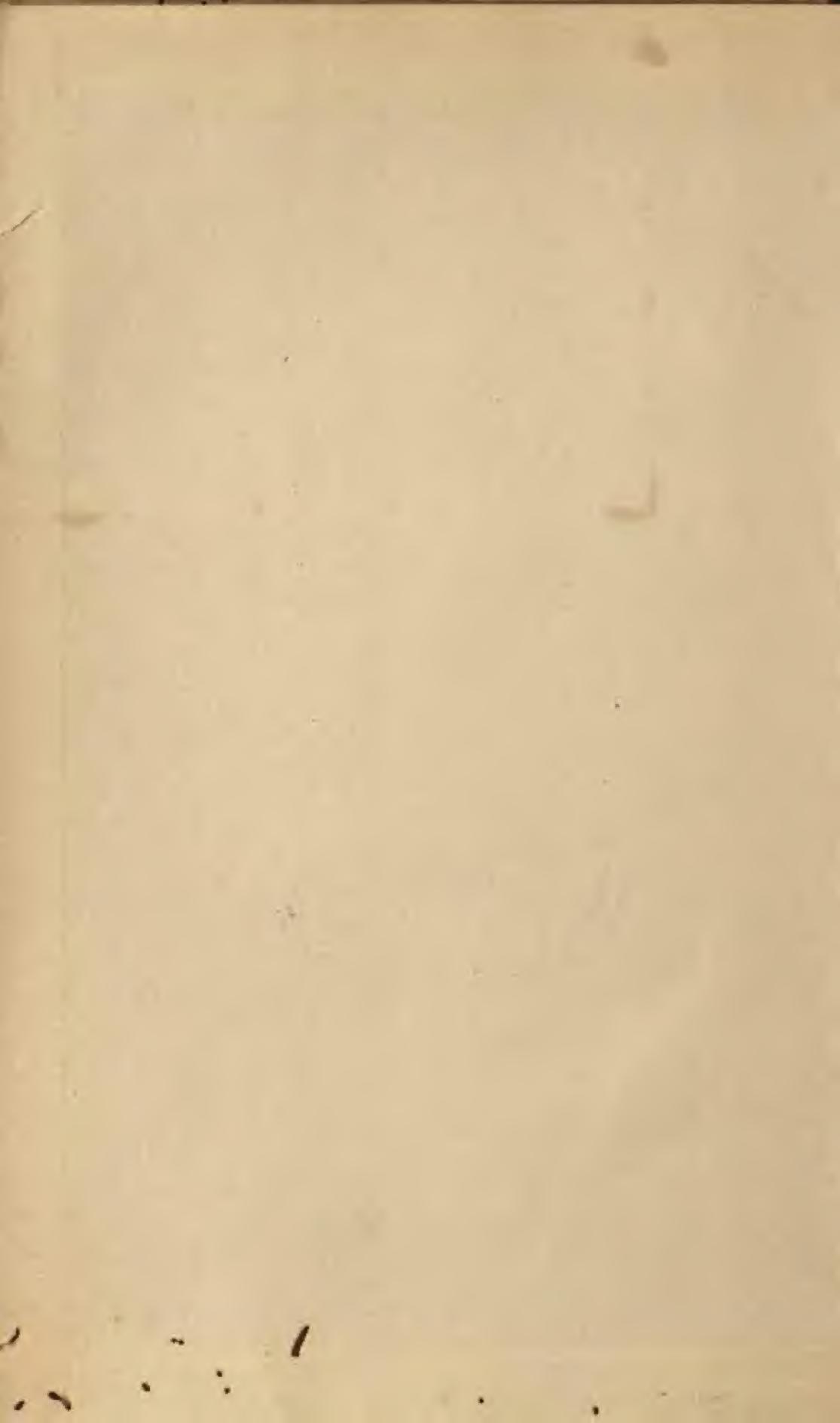
ACCESSION NO. 14499

CALL No. 091.4927/O.P.L.B.

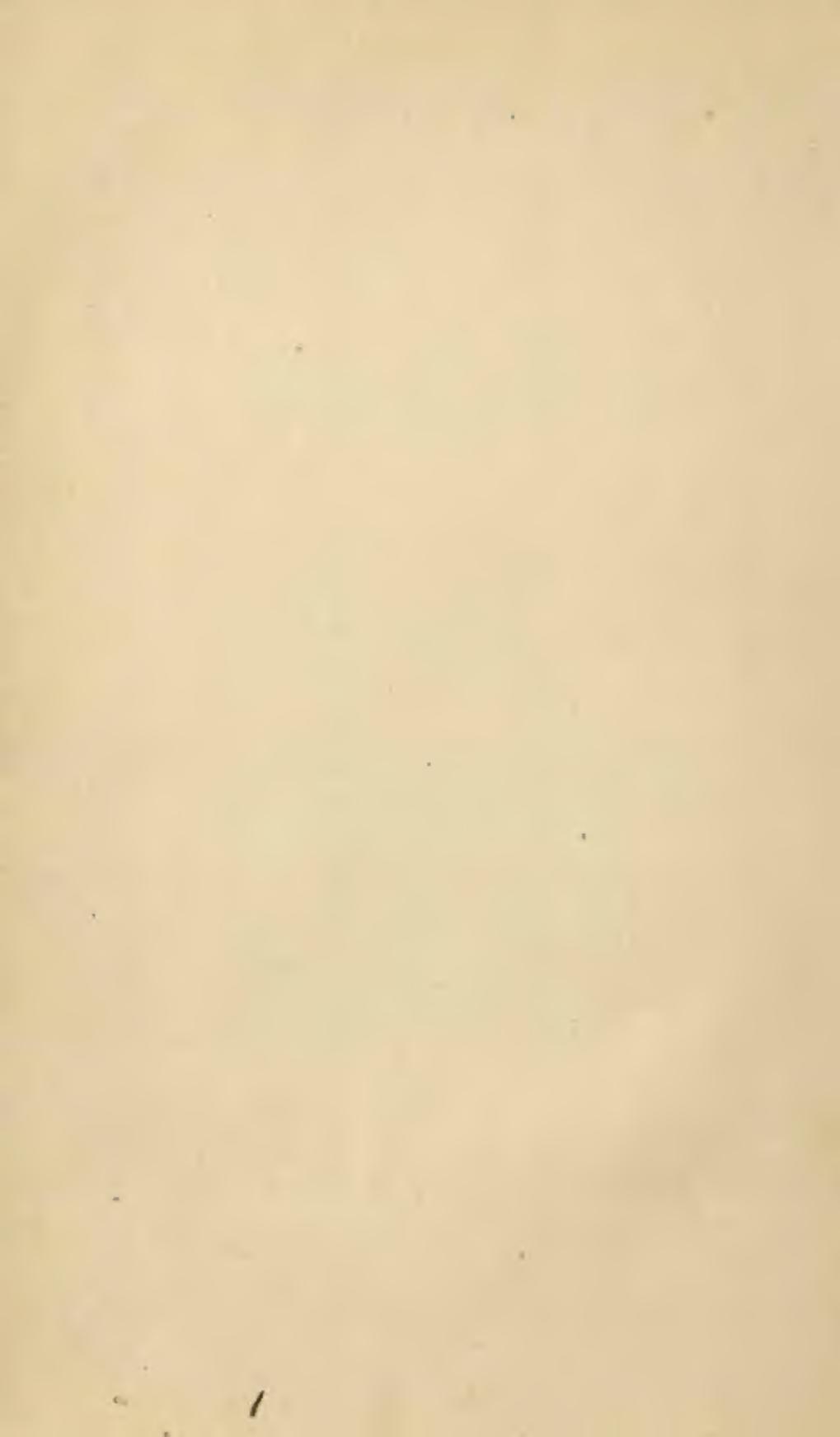
D.G.A. 79

~~AN~~
~~0170~~





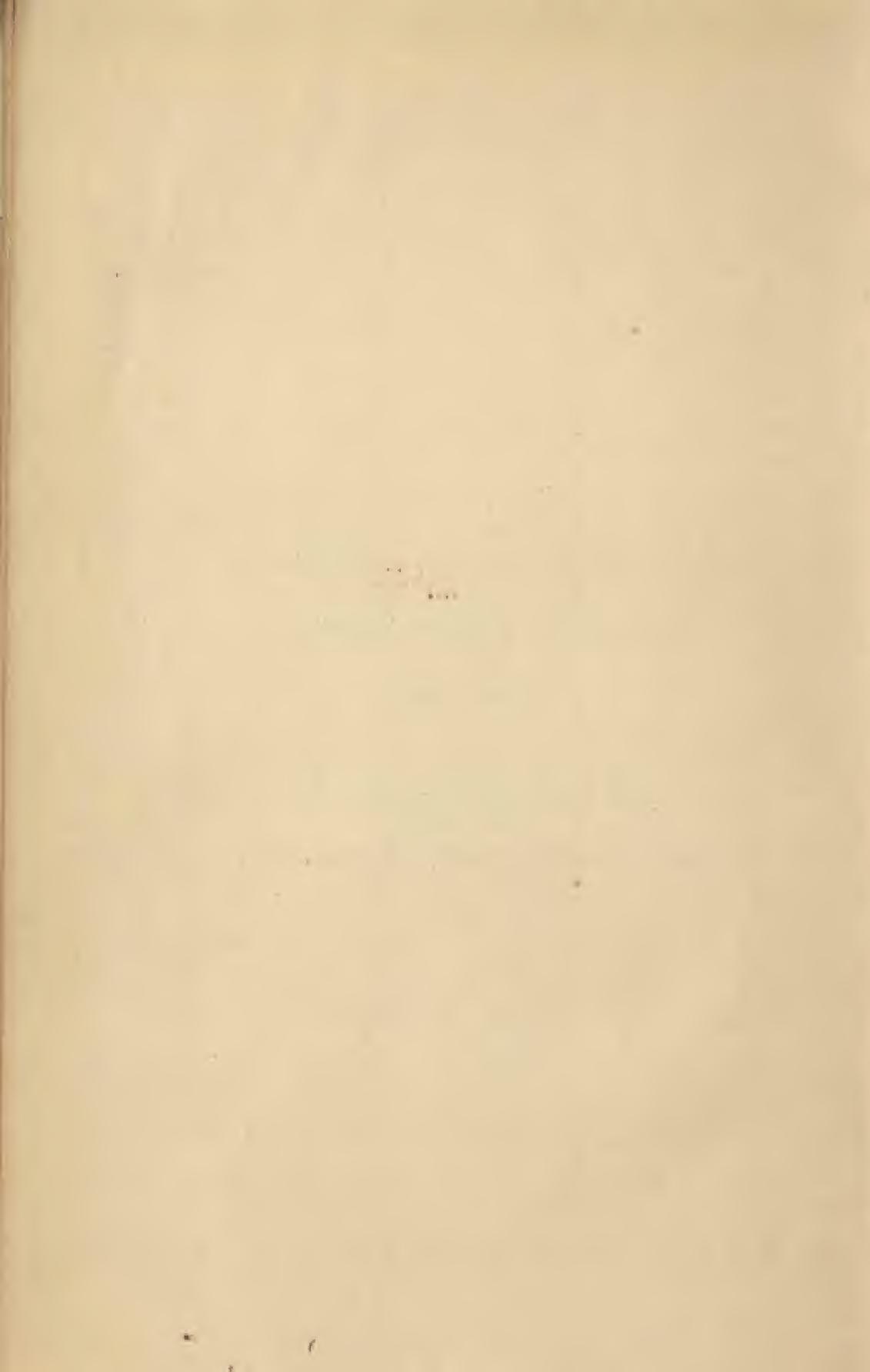




CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE
SUPERVISION OF
SIR E. DENISON ROSS, K.T., C.I.E., PH.D.





Catalogue
OF THE
Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

14499

VOLUME VII.

INDIAN HISTORY



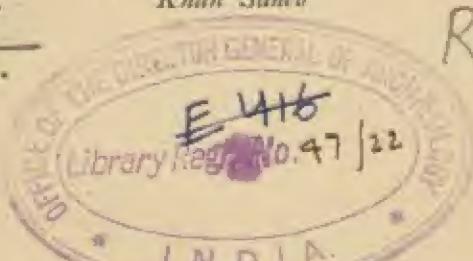
Prepared by

MAULAVI ABDUL MUQTADIR

Khan Sahib

091.4927
O.P.L.B.

Ref 091.49155
O.P.L.B.



SUPERINTENDENT GOVERNMENT PRINTING, BIHAR AND ORISSA

1921

NATIONAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No..... 14499

Date..... 23.5.1961

Call No..... 091.4927.108.Z.B

LONDON:

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
DUKE STREET, STAMFORD STREET, S.E.I.

P R E F A C E.

The present volume of the Catalogue deals exclusively with Indian Histories, and completes the list of historical works in Persian contained in the Bankipore Library. It also comprises a description of the Official Manuals, Memoirs, Travels, Geography, Cosmography, Itineraries and Topography in that language.

Of the MSS. noticed in this volume the following are worthy of attention :—

No. 547. A unique history of Firuz Shah composed in the twentieth year of his reign.

No. 551. A very interesting and beautifully illuminated copy of a hitherto unknown history of Akbar and his ancestors, illustrated by his Court painters, and containing an autograph note of the emperor Shah Jahān.

No. 556. A copy of the *Sawānih-i-Akbari*, of which very few copies are extant.

No. 557. The oldest extant copy of the earliest version of Jahāngir's Memoirs, seized from the Library of Quṭb-ul-Mulk at Haydarābād by Prince Muḥammad Sultān, the eldest son of Aurangzib.

No. 565. A valuable and correct copy of a complete history of Shah Jahān, written by the order of Mirzā Sultān Nazār of Aurangzib's time.

No. 566. A copy of another complete history of Shah Jahān, containing beautiful miniatures painted in the highly

finished Indian style, and bearing the signatures of their Majesties the King-Emperor and the Queen-Empress, to whom the MS. was shown on the occasion of their visit to Delhi in 1911.

No. 622. A very beautiful and interesting MS. containing the military accounts of Ranjit Singh.

No. 634. An old MS., dated A.H. 840, containing two cosmographical works.

No. 643. A copy of 'Abd-ul-Ḥaqq Dihlawi's *Jadb-ul-Qulūb*, written four years before his death.

The next volume will contain the works of Biography, of which the Library possesses a very rich collection. This volume, which is ready for the press, has also been compiled by Maulavi Abdul Muqtadir, whose careful and accurate work has received recognition from Persian scholars in many countries.

E. DENISON ROSS.

TABLE OF CONTENTS

GENERAL HISTORY OF INDIA.

	Nos.	PAGE
✓ <i>Tabaqat-i-Akbari</i>	535	... 1
✓ <i>Muntakhab-ut-Tawārikh</i>	536	... 6
✓ <i>Tārikh-i-Haqqi</i>	537	... 8
✓ <i>Gulshan-i-Ibrāhīmī</i>	538-539	... 10
✓ <i>Khulāsat-ut-Tawārikh</i>	540	... 12
✓ <i>Haft Gulshan</i>	541	... 15
✓ <i>Chahār Gulshan</i>	542	... 17
✓ <i>Haqiqathā-i-Hindūstān</i>	543	... 19
✓ <i>Bahr-ul-Mawwāj</i>	544	... 20
A history of <i>Shāh 'Ālam</i>	545	... 24

PARTICULAR HISTORIES OF INDIA.

SULTĀNS OF DILHĀR.

✓ <i>Tārikh-i-Firuz Shāhi</i>	546	... 26
✓ <i>Sirat-i-Firuz Shāhi</i>	547	... 28

LODI AND SŪR DYNASTIES.

<i>Tārikh-i-Dīlādī</i>	548	... 34
--	-----	--------

HISTORY OF THE TIMURIDS.

BĀBUR.

✓ <i>Wāqi'at-i-Bāburi</i>	549	... 36
---	-----	--------

HUMĀYŪN.

✓ <i>Tadkirat-ul-Wāqi'at</i>	550	... 38
--	-----	--------

AKBAR.

✓ <i>Tārikh-i-Khāndān-i-Timūriyah</i>	551	... 40
✓ <i>Akbar Nāmah</i>	552-553	... 49
✓ <i>Ā'in-i-Akbari</i>	554-555	... 51
✓ <i>Sawānih-i-Akbari</i>	556	... 52

		<u>JAHĀNGĪR.</u>		Nos.	PAGE		
✓	Jahāngīr Nāmah	...	...	557-558	...	...	54
✓	Iqbāl Nāmah-i-Jahāngīr	...	...	559-562	...	...	60
✓	Ma'āṣir-i-Jahāngīr	...	...	563	...	...	63
		<u>SHĀH JAHĀN.</u>					
✓	Âṣār-i-Shāh Jahānī	...	...	564	...	...	65
✓	Shāh Jahān Nāmah	...	...	565	...	...	67
✓	Pādišhāh Nāmah	...	...	566	...	...	71
✓	Lat'ā'iṭ-ul-Akhbār	...	...	567	...	...	75
✓	Mulakhkhaṣ	...	...	568	...	...	76
✓	'Amal-i-Ṣalih	...	...	569-570	...	...	78
✓	A short history of Bābur, Akbar and Shāh Jahān	...	...	571	...	...	79
		<u>AURANGZĪB.</u>					
✓	Tārikh-i-Shāh Shujā'i	...	...	572	...	...	81
✓	Fathiyah-i-'Ibriyah	...	...	573-575	...	...	82
✓	Ālamgr Nāmah	...	...	576-577	...	...	85
✓	Ma'āṣir-i-Ālamgīrī	...	...	578	...	...	86
		<u>SUCCESSORS OF AURANGZĪB.</u>					
✓	Tārikh-i-Irādat Khān	...	...	579	...	...	88
✓	Tārikh-i-Muhammad Shāh	...	...	580	...	...	89
✓	Tārikh-i-Ālf	...	...	581	...	...	90
✓	Siyar-ul-Muta'akhkhirin	...	...	582-584	...	...	91
✓	Mulakhkhaṣ-ut-Tawārikh	...	...	585	...	...	94
✓	Tārifkh-i-Shāh 'Ālam	...	...	586	...	...	95
✓	'Ibrat Nāmah	...	...	587-589	...	...	96
✓	Anonymous history	...	...	590	...	...	100
		<u>THE TIMURIDS: GENERAL.</u>					
✓	Tadkirat-us-Salāṭin-i-Chagatā	...	...	591	...	...	103
✓	Muntakhab-ul-Lubāb	...	...	592	...	...	105
✓	Tārikh-i-Muzaffari	...	...	593	...	...	108
✓	Khulāṣat-ut-Tawārikh	...	...	594	...	...	109
✓	Jām-i-Jam	...	...	595-596	...	...	114

TABLE OF CONTENTS.

xi

LOCAL HISTORIES OF INDIA.

SIND.

				No.			PAGE
<u>Chach</u> Nāmah	...	...	...	507	...	...	117
Beglār Nāmah	...	...	...	508	...	...	119
Tārikh-i-Sind	...	...	...	509	...	...	121

TATTAR.

Tārikh-i-Tāhiri	600	124
-----------------	-----	-----	-----	-----	-----	-----	-----

KASHMIR.

Wāqi'at-i-Kashmir	601	126
-------------------	-----	-----	-----	-----	-----	-----	-----

BHARATPŪR.

Tārikh-i-Bharatpūr	602	129
--------------------	-----	-----	-----	-----	-----	-----	-----

ROHILLAHS.

Gul-i-Rahmat	603	131
--------------	-----	-----	-----	-----	-----	-----	-----

OODE.

'Imād-us-Sā'ādat	604	133
------------------	-----	-----	-----	-----	-----	-----	-----

Tārikh-i-Muhtashim	605	135
--------------------	-----	-----	-----	-----	-----	-----	-----

BALGRĀM.

Tabṣirat-un-Nāzirin	606	137
---------------------	-----	-----	-----	-----	-----	-----	-----

BANĀRAS.

Tuhfah-i-Tāqah	607	140
----------------	-----	-----	-----	-----	-----	-----	-----

Anonymous history	608	141
-------------------	-----	-----	-----	-----	-----	-----	-----

BENGAL.

Muẓaffar Nāmah	609	143
----------------	-----	-----	-----	-----	-----	-----	-----

GUJARĀT.

Mir'at-i-Sikandari	610	144
--------------------	-----	-----	-----	-----	-----	-----	-----

Mir'at-i-Alīmadi	611	145
------------------	-----	-----	-----	-----	-----	-----	-----

ĀDIL SHĀHIS.

Basātin-us-Salāṭin	612	148
--------------------	-----	-----	-----	-----	-----	-----	-----

QUTUB SHĀHIS.

Tārikh-i-Sultān Muhammād Qutub Shāhi	...	613	150
--------------------------------------	-----	-----	-----	-----	-----

	NIZAMS.	No.	PAGE
Anonymous history	...	614	152
Tarikh-i-Imad-ul-Mulk	...	615	ib.
Aṣaf Nāmah	...	616	154
Waqā'i-i-Dakan	...	617	156
HOLKARS.			
Waqā'i-i-Holkar	...	618	157
MYSORE.			
Tarikh-i-Hamid Khān	...	619	159
OFFICIAL MANUALS, ETC.			
Būznāmeh-i-Shāh ‘Alam	...	620	163
Dastur-ul-Amal-i-Salāṭin-i-Hind	...	621	164
Military accounts of Ranjit Singh	...	622	165
MEMOIRS AND TRAVELS.			
Ibrat Nāmah	...	623	167
Tadkirat-ul-Ahwāl	...	624-625	176
Hālat-ul-Haramayn	...	626	177
Masir-i-Tālibi	...	627	178
Mir’at-ul-Ahwāl-i-Jahān Numā	...	628-629	180
Hayrat-Nāmah-i-Sufarā	...	630	186
Zubdat-ul-Akhbār	...	631-632	188
GEOGRAPHY AND COSMOGRAPHY.			
Nuzhat-ul-Qulāb	...	633	192
*Ajā’ib-ul-Makhilūqāt and another similar work	...	634	193
*Ajā’ib-ul-Buldān	...	635	195
Haft Iqlim	...	636	196
Hadiqat-ul-Aqālim	...	637-641	198
Shujā-i-Haydarī	...	642	201
ITINERARIES AND TOPOGRAPHY.			
Jadb-ul-Qulāb	...	643-644	202
Tarikh-i-Āgrah	...	645-647	205
Tafrīh-ul-Imārāt	...	648	208

PERSIAN MANUSCRIPTS.

GENERAL HISTORY OF INDIA.

NO. 535.

fol. 529; lines 21; size 10 $\frac{1}{2}$ x 5 $\frac{3}{4}$; 8 x 3 $\frac{1}{4}$.

طبقات اکبری

TABAQÂT-I-AKBARÎ.

A general history of India from the time of Shubuktigin, A.H. 367 = A.D. 977, to the end of the thirty-eighth year of Akbar's reign, A.H. 1002 = A.D. 1593.

Author: Nizâm-nd-Din Ahmad bin Muhammad Muqim ul-Harawi,
نظام الدین احمد بن محمد مقیم الہروی.

Beginning:—

سپاس رفعت امام پادشاه حقیقی را مزد که حل عقد نظام
عالم و ربط مهام بی آدم آخ

Khwâjah Nizâm-nd-Din Ahmad, according to his own statement in the preface, was descended from Khwâjah 'Abd Ullah Anṣârî (b. A.H. 396 = A.D. 1005, d. A.H. 481 = A.D. 1088), the celebrated saint of Herat. His father Khwâjah Muqim Harawi at first held the office of Diwân under Bâbur. After the death of this emperor, when Humâyûn conquered Gujarat and left the province in charge of Mirzâ 'Askari, Khwâjah Muqîm was appointed Wazir to the Mirzâ. He subsequently served under Akbar, in whose reign he died. His son Khwâjah Nizâm-

ud-Din, known for his clear intellect and administrative capacity, held influential military commands under the emperor Akbar. In the 29th year of Akbar's reign, when I'timāl Khān was the governor of Gujarat, Nizām-ud-Din was appointed Bakhsht of that province, which post he continued to hold for a long time, and subsequently Bakhsht of the empire in the 37th year of the reign, when Āṣaf Khān marched against Raushanī. He died of fever at the age of forty-five, on the 23rd of Šāfar, A.H. 1003 = A.D. 1594, in the 39th year of the reign.

Bādā'īnī (vol. ii., p. 396), who was an intimate friend of Nizām-ud-Din's, speaks of him in enthusiastic terms and bitterly laments his death. He remarks that there was not a single man who did not shed tears at his funeral, did not recall to mind his noble qualities, and did not bite the back of the hand with grief. As to himself, Bādā'īnī observes that he was so much afflicted by the bereavement that he vowed he would never thereafter make friends with any mortal, and began to lead a retired life:—

و این را واقعه داشت که عیوب دلیل از این
گرفته بیکر نمیگیرد با افراد انسانی نزدیک و زاویه خمول لازم گرفتیم —

Bādā'īnī wrote the following Qiṭ'ah on his friend's death; the last line expresses the date A.H. 1003:—

رفت میرزا نظام الدین احمد
سوی شفیع و چست و زیبا رفت
جوهر او ز بسکه عالی بود
در جوار ملک تعالیٰ رفت
قادری یافت سال تاریخش
گوهر بی بهای ز دنیا رفت

An account of the author's life will be found in Elliot's Bibliographical Index, vol. i., pp. 180-84. See also Blochmann's Ā'in-i-Akbari, vol. i., pp. 420, 514.

In the preface the author states that, in obedience to his father's advice, he had from his very boyhood devoted himself to the study of historical works; that although there were several separate histories dealing with special dynasties, periods, or minor kingdoms, such as Dihli, Gujarat, Mālwāh, Sind, there did not exist any work treating of the general history of India. He therefore conceived the idea of supplying that deficiency by writing a history which might comprehend the whole of India, commencing from the dawn of Islam in India in the time of Subuktigin, A.H. 367, to A.H. 1001, the 37th year of Akbar's

reign. He then goes on to say that by a fortunate coincidence the word Nizāmi (a contracted form of his name Nizām-ud-Dīn) forms a chronogram of the date of the composition, A.H. 1001; but in the body of the work the author brings down the account to the end of the 38th year of Akbar's reign, corresponding to A.H. 1002, and expresses a desire that he may live to continue the work to a later period.

The author enumerates the following works on which he has based this composition:—

- (1) *Tārikh-i-Yamini*; (2) *Tārikh-i-Zayn-ul-Akhbār*; (3) *Raudat-us-Safā*; (4) *Tāj-ul-Ma'āṣir* (wrongly written المَأْتَى); (5) *Tabaqāt-i-Nāṣiri*; (6) *Khazā'in-ul-Futūh* (wrongly called here مُخَزَّانُ الْمُفْتُوح); (7) *Tugluq Nāmah*; (8) *Tārikh-i-Firuz Shāhi* by Dīyā-i-Barāni; (9) *Futūhāt-i-Firuz Shāhi*; (10) *Tārikh-i-Mabārak Shāhi* (called here مُبَارَكُ السُّلْطَانِيَّنْ هَاهِي); (11) *Tārikh-i-Futūh us-Salāṭin* (called here تَارِيخُ فَتوحِ السُّلْطَانِ); (12) *Tārikh-i-Mahmūd Shāhi Mandūi* (like Rieu's copy this reads here Hindū instead of Mandūi); (13) *Tārikh-i-Mahmūd Shāhi Khurd Mandūi* (Hindū again written here for Mandūi); (14) *Tabaqāt-i-Mahmūd Shāhi* Gujarāti; (15) *Ma'āṣir-i-Mahmūd Shāhi* Gujarāti; (16) *Tārikh-i-Muhammadī*; (17) *Tārikh-i-Bahādur Shāhi*; (18) *Tārikh-i-Bahmanī*; (19) *Tārikh-i-Nāṣiri wa Muẓaffar Shāhi*; (20) *Tārikh-i-Mirzā Haydar*; (21) *Tārikh-i-Kashmīri*; (22) *Tārikh-i-Sind*; (23) *Tārikh-i-Bāburi*; (24) *Wāqīyat-i-Bāburi*; (25) *Tārikh-i-Ibrāhim Shāhi*; (26) *Wāqīyat-i-Moshtaqī*; (27) *Wāqīyat-i-Hadrat Janat Ashiyāni Humāyūn Pādīshāh*.

Several of the works enumerated in the above list, e.g. (17), are only known to us by name, from this and similar lists of authorities.

A detailed account of the contents of the work is given in Morley's Descriptive Catalogue, p. 158, and in Elliot's Bibliographical Index, loc. cit. An English translation of a considerable part of the work will be found in Elliot's History of India, vol. v., pp. 177–476. The work is also mentioned in Stewart's Catalogue, p. 11; Uri, p. 277; Critical Essay, p. 38; Anmer's Munich Catalogue, p. 83; Nassau Lees, J.R.A.S., N.S., vol. iii., p. 451; Copenhagen Catalogue, p. 21; Rion, i., p. 220; Ethé, Bodl. Lib. Catalogue, Nos. 184–191; Ethé, Ind. Office Lib. Catalogue, Nos. 225–232.

An extract comprising the last portion of Akbar's reign, with copious marginal and interlinear notes of great value (most probably in the handwriting of Dr. H. Blochmann), is preserved in the Būhār Library.

The work is being edited and translated in the Bibliotheca Indica Series. Lithographed, Nāmī Press, Lucknow, 1875.

It is also called *Tabaqāt-i-Akbar Shāhi* and *Tārikh-i-Nizāmi*, but it is better known as *Tabaqāt-i-Akbarī*.

Although the work is not totally free from chronological mistakes, which Bādā'īnī ascribes to the omission of the intercalary days, and a confusion of solar and lunar years, it enjoys the unique distinction of being the earliest of the general histories of India, composed upon a new model, in which India alone forms the subject-matter. In its compilation the author received help from the learned historian Mir Muhammed Ma'sūm Bhakari (who wrote the *Tārikh-i-Sind* in about A.H. 1008 = A.D. 1599, and died c. A.H. 1015 = A.D. 1606) and several other persons of note. It forms the basis of all the subsequent works written on the same subject and is held in high estimation as a standard authority. Firūztaq freely borrows from this work, and his history of Hindūstān and the Dēccan is formed on the same plan. Bādā'īnī openly admits that his *Muntakhab-nā-Tawārikh* is an abridgment of this valuable work. From the preface to the *Ma'āṣir-i-Rāḥimī* we also learn that most of the historical portions of the said work are mere extracts from the *Tabaqat*.

The work is divided into a *Muqaddimah* (introduction), nine *Tabaqat* (stages), and a *Khātimah* (conclusion), as follows:—

Muqaddimah. History of the Ghaznawis from A.H. 367-582 = A.D. 977-1186, fol. 3*.

مقدمه — در بیان احوال غزنویان از آبتد سیکتکنی از
سنه سبع و سنتین و تلخیاۃ تا سنه ائمی و نایمی
و خمسماۃ — دویست و پانزده سال — پانزده نفر —

Tabaqah I. History of the kings of Dihli from Sūltān Mu'izz-ud-Din Gūrī to Akbar, A.H. 574-1002 = A.D. 1178-1593, fol. 12*.

(۱) طبقه سلطانی دہلی از آبتد زمان سلطان معز الدین
خوری که بلاد دہلی را متصرف شده حاکم گذاشت
تا زمان سعادت قور حضرت خلیفۃ الہی می و شش
نفر — از سنه اربع و سمعین و خمسماۃ تا سنه ائمی
و الف هجری — چهار صد و چهل و هشت سال —

Here the author closes the history of Akbar (fol. 342*), with a promise that if time favours him he will record the further events of this emperor's reign; but most probably he did not survive to fulfil the promise. This is followed by biographical notices of the grandees, nobles, learned men and poets of the time of Akbar. These notices, written without any rubric or distinguishing marks, are arranged as follows:—Amirs, fol. 342*; Scholars and men of letters, fol. 348*; Saints, fol. 351*; Philosophers, fol. 352*; Poets, fol. 353*.

Tabaqah II. History of the kings of Deccan from A.H. 748-1002 = A.D. 1347-1593, fol. 361^a.

(۲) طبقه دکن — سی و هشت نفر — از ابتداء سنه همان
و اربعین و سبعماهه تا سنه ایشان و الف — دویست
و پنجاه و چهار سال —

Tabaqah III. History of the kings of Gujarāt from A.H. 793-980 = A.D. 1390-1572, fol. 394^a.

(۳) طبقه کجرات — مدت سلطنت ایشان از سنه ثلمت
و تسعین و سبعماهه تا سنه همانیں و تسعماهه مدت یاک
صد و هشتاد و هشت سال — شانزده نفر —

This section is followed by a large lacuna. After the account of Muqaffar Shāh, the last king of Gujarāt, who reigned from A.H. 969 to 980 = A.D. 1561-1572, the narrative begins with the fifth Tabaqah. So the whole of the fourth Tabaqah, treating of the history of the kings of Mālwāh, from A.H. 809-977 = A.D. 1406-1569, is wanting.

Tabaqah V. Kings of Bengal from A.H. 741-984 = A.D. 1340-1576, fol. 464^b.

(۴) طبقه بنگاله — بیست و یاک تی کحد و نود و هشت
سال از سنه احادی و اربعین و سبعماهه تا سنه
تسع و تسعماهه (اربع و همانیں و تسعماهه read)

Tabaqah VI. Sharqi kings of Jaunpūr, A.H. 784-881 = A.D. 1382-1476, fol. 468^b.

(۵) طبقه جونپور — نود و هشت سال — پنج تی — از سنه
اربع و همانیں و سبعماهه الی سنه احادی و همانیں
و همانماهه —

Tabaqah VII. Kings of Kashmīr from A.H. 747-995 = A.D. 1346-1586, fol. 481^c.

(۶) حکام کشمیر از سنه همیشہ و اربعین و سبعماهه تا سنه
خمس و تسعین و سبعماهه — دویست و چهل و نه سال

Tabaqah VIII. History of Sind from A.H. 86-1001 = A.D. 705-1592, fol. 512a.

(۷) طبقه سند از سنه هشت و همانیں تا سنه احادی و الف

Tabaqah IX. History of Multān from A.H. 847-923 = A.D. 1443-1517, fol. 517a.

(٩) طبقة ملutan از سنه سبع واربعين وثمانمائة تا سنه
الثمان وعشرين وثمانمائة -

The conclusion (*Khātimah*), giving a very short geographical sketch of India in a few lines, begins on fol. 528b.

In the preface the Tabaqāt are enumerated in wrong order, and the dates and periods mentioned therein are in most instances erroneous, but they are correctly written in the body of the text. The rubrics are lacking in many places.

An index of the contents, written in careless Nastāliq by a later hand, and bearing wrong references to the pages (most probably belonging to some other copy of the *Tabaqāt-i-Akbari*), is attached at the beginning.

The MS., though very neat and clean, is not free from clerical errors. Written in neat Nastāliq, within coloured ruled borders, with an illuminated head-piece.

Not dated, apparently 17th century.

No. 536.

fol. 449; lines 20; size 10 x 7; 8 x 4½.

منتخب التواریخ

MUNTAKHAB-UT-TAWĀRĪKH.

A general history of India from the time of the Ġaznavis down to the fortieth year of Akbar's reign.

Author: Mulla 'Abd-ul-Qadir bin Mu'luk Shāh Bādā'ūnī, الظاهر بن ملوک شاه بدآونی.

Beginning:—

ای یافته نامها ز نام تو رواج
شاعان بدرفت چو ما بدیشان محتاج

The celebrated historian Mulla 'Abd-ul-Qadir, with the poetical nom de plume Qādirī, was born in Bādā'ūn, a town near Dihlī, in

A.H. 947 = A.D. 1540. His father Shaykh Mâlik Shâh died in A.H. 969 = A.D. 1561. Although the author was the pupil of Shaykh Mubârak Nâgûrî, and for forty years enjoyed the intimate acquaintance of his two eminent sons, Shaykh Faydî and Shaykh Abu'l-Fawâl, he looked upon them as heretics and had no friendship for them. In the course of his narrative he frankly admits the good treatment he received at the hands of Shaykh Mubârak and his two sons; but he bitterly condemns the foul part they played in crushing the power of the Sunnî 'Ulamâ and in adopting subtle measures for leading Akbar's mind away from Islâm, and openly heaps insults on them. Bâdâ'ûnî, as he is generally called, was an eminent scholar. He studied the various branches of Muhammadan literature under the most distinguished men of his age and was specially well versed in history, music, astronomy and poetry. On account of his sweet voice he was appointed Imâm for Wednesdays. In A.H. 981 = A.D. 1573 he was introduced to Akbar by Jalâl Khân Qûrghî and Hakîm 'Ayn-ul-Mulk, and was enrolled among the learned men of the imperial court. According to his own statement in the preface, he commenced the present work shortly after the death of his intimate friend Nizâm-ud-Din Ahmad (the author of the well-known history *Tabaqât-i-Akbarî*, noticed above), which took place in A.H. 1003 = A.D. 1594, and finished it, as stated in the conclusion, on Friday the 23rd of Jumâdâ II., A.H. 1004 = 23rd February, 1596.

The work has gained a wide popularity on account of the outspoken tone in which he criticises the religious views of Akbar as well as of others who departed from his own orthodox faith in the doctrines of Islâm; and, although it is based on some earlier works, among which he specially mentions the *Târikh-i-Mubârak Shâhi* and the *Nizâm-ut-Tawârikh-i-Nizâmi* (*i.e.* the *Tabaqât-i-Akbarî*), it contains much original matter and gives very interesting and valuable biographies of the renowned saints, physicians, scholars and poets of Akbar's time. The book was kept secret for a long while, and, according to some, was made public during the reign of Jahângîr. Bâdâ'ûnî died shortly after the composition of this work, in A.H. 1004 = A.D. 1596. Azâd, in his *Khizânah-i-'Âmirah*, p. 323, on the authority of the author of the *Samarât-ul-Quds*, who was a pupil of Bâdâ'ûnî, gives this year for the author's death.

The work has been edited in the *Bibliotheca Indica* by Maulawi Ahmad 'Ali, 3 vols., Calcutta, 1868-9. A notice of the author and his compositions, with all the passages relating to him which occur in the text, is given at the end of the third volume. An account of the author's life will also be found in Blochmann's *Â'in-i-Akbarî*, vol. i., p. 104. The work has been fully described by Sir H. Elliot, *Bibliographical Index*, pp. 219-258, and *History of India*, vol. v., pp. 477-549. See also Lees, *J.R.A.S.*, N.S., vol. iii., p. 435. Extracts relating to

Akbar's religious innovations are given by H. H. Wilson, Works, vol. ii., pp. 379-400. A condensed translation of the entire work, by Wm. Erskine, is preserved in the British Museum, Add. 26,609; and some portions of Akbar's reign, translated by Dr. John Leyden, will be found in Add. 26,601. For other copies of the work see Rien, i., p. 222; Ethé, Bodl. Lib. Catalogue, Nos. 192-194; Ethé, Ind. Office Lib. Catalogue, Nos. 233-234.

The text is only divided by rubrics. The first part, from Shabuktigin to Humayun's death, ends on fol. 167^a. The second part, dealing with the first forty years of Akbar's reign, ends on fol. 320^a. Notices of Shaykhs, fol. 320^a; 'Ulamá, fol. 344^a; Physicians, fol. 380^a; Poets, in alphabetical order, fol. 383^a.

Written in cursive Indian character, at the request of one Lálah Basant Rái, لالہ بست رائی

Dated Siakkot, 17 Rajab, A.H. 1141.

Scribe محمد محسن ولد محمد عیافت سیالکوئی

No. 537.

fol. 67; lines 18; size 8 x 5½; 5½ x 3½.

تاریخ حقی

TÂRÎKH-I-HAQQÎ.

A compendious general history of India from the time of Mu'izz-ud-Din Muhammad bin Sám to the reign of Akbar.

Author: 'Abd-ul-Haqq, takhthalus Haqqi, of Dihli, عبد الحق معخلص به حقی الدھلوي.

Beginning:—

اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك من شاء

الع

The author is the celebrated saint of India, mentioned in No. 490, vol. vi.

In the preface the author tells us that he based his account of the period from the time of Mu'izz-ud-Din Sám to Sultan Násir-ud-Din

Mahmûd, son of Sultan Shams-ud-Din Îltamîsh, on the Tabaqât-i-Nâsîrî; of the period from Sultan Giyâş-ud-Din Balban to Sultan Firuz, on the Tarîkh-i-Firuz Shahî (of Diyâ-i-Baranî); and of the last period, extending from the reign of Shah Bahâdî Lodi to that of Akbar, on oral tradition and observation.

On fol. 41^a the author gives us to understand that at the time of writing this book above forty years of the reign of Akbar had passed. In the conclusion he tells us that he brought the history of the Deccan kings down to A.H. 937 = A.D. 1530, and that, as the history of the kings who reigned after that year down to the time of writing this book, in A.H. 1005 = A.D. 1596, was not available to him, he could not add it to the work. He also says that for similar reasons he could not give a detailed account of the kings of Sind and Kashmir.

He gives the following chronogram expressing the date of composition, A.H. 1005:—

نافع چو خداد سال تاریخش را
از ذکر ملوك یازده نافع کن

(ذکر ملوك 1016 - 11 = A.H. 1005.)

Contents:—

- Sultans of Delhi from the time of Sultan Muizz-ud-Din
- Muhammad bin Sâm to the accession of Akbar, fol. 3^a.
- Sultans of Bengal, fol. 41^a.
- Sultans of Jannâpûr, fol. 51^a.
- Kings of Mandû, fol. 52^a.
- Sultans of Gujârât, fol. 58^a.
- Kings of the Deccan, fol. 62^a.
- Kings of Multân, fol. 65^a.
- Rulers of Kashmîr, fol. 66^a.

This copy agrees with the earlier recension of the work mentioned in Rieu, i., p. 224. An account of the work will be found in Elliot, Bibliographical Index, pp. 273-280, and History of India, vol. vi., pp. 175-181. See also Morley, Descriptive Catalogue, p. 62.

The work is also called ذکر الملوك. In the present copy the title is wrongly given as تاریخ یادهاهان ذکرین.

Written in hasty Nasta'liq, with the headings in red.

Dated Thursday afternoon, 17 Jumâdâ II., A.H. 1023.

Scribe محدث علم

No. 538.

foll. 427; lines 21; size $15\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{1}{4} \times 6\frac{1}{4}$.

گلشن ابراهیمی

GULSHAN-I-IBRÂHÎMÎ.

A general history of India from the earliest times to A.H. 1015 = A.D. 1606.

Author: Muhammad Qâsim Hindû Shâh Astârâbâdî, commonly called Firîshthâh. مُحَمَّد قَاسِمْ هِنْدُو شَاهُ اسْتَرَابَادِيُّ الْمُهْبُورُ بِفِرِشَتَهُ.

The author, who was born in Astârâbâd about A.H. 960 = A.D. 1552, came to India at an early age with his father Maulâna Ǧulâm 'Ali Hindû Shâh, who settled in Ahmednagar, and was appointed tutor to the son of Murtâjâ Nizâm Shâh. He enjoyed the favour of Nizâm Shâh and his son and successor Mirân Husayn Nizâm Shâh. Firîshthâh tells us in the preface that in A.H. 998 = A.D. 1589 he left Ahmednagar and reached the Bijâpûr court, where Ibrâhim 'Âdil Shâh (A.H. 988-1037 = A.D. 1580-1627) asked him to write the present history, which he presented to his Majesty in A.H. 1015 = A.D. 1606. In the same year the king sent him on an embassy to Jahângir's court at Lahore. The date of Firîshthâh's death is not known; but it is evident that he attained an advanced age, and was still alive in A.H. 1033 = A.D. 1623, which is the latest date mentioned by him (in connection with the death of Bahâdur Khân Fâruqî).

A very good account of the work and its author, by J. Mohl, will be found in the Journal des Savants, 1840, pp. 212-226, 354-372 and 392-403. See also Elliot, Bibliographical Index, pp. 310-339; History of India, vol. vi., pp. 207-236; Rieu, i., p. 225; W. Morley, pp. 63-68; Stewart, p. 12; Ethé, Bodl. Lib. Cat., No. 217; Ethé, India Office Lib. Cat., Nos. 291-302. Mehren, Copenhagen Catalogue, p. 11, mentions a medical work by Firîshthâh entitled دستور الأطبا.

The work is commonly called, after the author, تاریخ فریشته, and is also styled تاریخ نورس نامہ. It forms the main source of all the later works on the general histories. It is remarkable for its impartiality, and Sir Henry Elliot rightly observes that the author does not flatter even the prince in whose reign he lived.

It has been lithographed at Bombay and Poona in 1832; second edition, Lucknow, A.H. 1281. The whole work has been translated into English by General J. Briggs, in his History of the Rise of the

Mahomedan Power in India, 4 vols., London, 1829. Former translations of select portions of the same work are to be found in Alexander Dow's History of Hindostan, London, 1768; Jonathan Scott's History of Dekhan, Shrewsbury, 1794; and Anderson's Account of Malabar, Asiatic Missionary, 1786.

The work is divided into a *Maqaddimah*, twelve *Maqālahs*, and a *Khātimah*, and is here arranged in two volumes bound separately, as follows:—

VOL. I.

Beginning:—

بیش وجود همه آیندگان - بیش شای همه پایندگان

Contents:—

Maqaddimah. Tenets of the Hindus; the history of the early Rājahs of Hindūstān, and the first appearance of Islam in India, fol. 5^a.

Maqālah I. Ġaznawī Sultāns of Lāhaur, fol. 23^b.

Maqālah II. Sultāns of Dihlī, fol. 70^b.

Maqālah III. Kings of Deccan, in six Raṇdahs:—1. Kings of Guldārgah, or Bahutānis, fol. 307^b.

No. 539.

fol. 410; lines and size same as above.

VOL. II.

Continuation of the preceding copy.

Beginning:—

از گلشن اخبار گمی یوروان و چمن آثار کشور هنرستان آخ

Maqālah III. (contd.). Raṇdah 2. The 'Ādilshāhī Kings, fol. 1^a; 3. Kings of Ahmadnagar, or Nizāmshāhīs, fol. 133^a; 4. Kings of Tiling, or Qutubshāhīs, fol. 202^a; 5. Kings of Berar, or 'Imādshāhīs, fol. 209^b; 6. Kings of Bedar, or Baridīs, fol. 211^b.

Maqālah IV. Sultāns of Gujarāt, fol. 213^a.

Maqālah V. Kings of Mālwah and Mandū, fol. 271^b.

Maqālah VI. Fārūqī kings of Burhānpur, fol. 306^a.

Maqālah VII. Sultāns of Bengal, and the Sharqī kings of Jaunpur, fol. 319^a.

Maqālah VIII. Rulers of Sind, Tattah, and Multān, fol. 331^a.

Maqālah IX. Zamindārs of Sind, fol. 336^a.

Maqālah X. Kings of Kashmīr, fol. 349^a.

Maqālah XI. Account of Malabar, fol. 379^a.

Maqālah XII. Saints of India, fol. 384^a.

The MS. ends with an account of Khusrau Dihlawi. The *Khātimah*, giving a description of India, is wanting in this copy.

Written in ordinary Indian Ta'liq, within coloured ruled borders, with the headings in red.

Not dated, apparently 19th century.

The MS. is in a damaged condition, and almost all, the folios are loosened. A note-dated A.H. 1262 at the end of each volume says that the MS. was purchased by Ahmad bin 'Abd-ur-Rahim Ṣafipūrī. The note is followed by his seal, dated A.H. 1249.

No. 540.

foli. 462; lines 17; size 12½ × 6½; 9½ × 4½.

خلاصة التواریخ

KHULĀSAT-UT-TAWĀRĪKH.

A general history of India from the earliest times to the accession of Aurangzib.

Beginning:—

تاجیں لکارخانہ کائنات و مصور کارگاہ معکنات جوں افظای آن
کرد الیخ

The author, who does not mention his name anywhere in the text and gives no particulars about himself, was a Khattri Hindū of Patyālāh. His name, however, occurs in the subscriptions of several MSS., and has been variously read: Sanjān by Morley and Sprenger, Subbān by Lees and Elliot, and Sujān by Garein de Tassy. The last reading, which represents a Hindū name of frequent occurrence, and which is very distinct in MS. No. 363, Ethé, India Office Lib. Cat., is probably correct. The author enumerates no less than twenty-seven works on which he founded the present composition. They are:—The Persian translations

of the Mahâbhârata, Râmâyana, and Harivansha, made by order of Akbar. The Bhagavata and Yogâvâsiṣṭha, translated by Shaykh Ahmad and others for Prince Dârâ Shikâh. Gulafshân, a translation of the Singhâsan battisi. Padmâvat, a history of Ratansen of Chittaur. Râjavali by Bidhâdhar, translated into Persian by Nibâhûrâm. Râjatarangini by Pâmit Raghu Nâth, translated from the Sanskrit by Maulâna 'Imâd-ud-Din. Târikh-i-Mâjmuâ Gaznawi by Maulâna 'Unsri. Târikh-i-Sultân Shihâb-ud-Dîn Gûri. Târikh-i-Sultân 'Alâ-ud-Dîn Khiljî. Târikh-i-Firuzshâhi by Maulâna A'azz-ud-Dîn Khâlid Khâni. Târikh-i-Asâginah by Husayn Khân Afgân. Zafar Nâmah by Sharaf-ud-Dîn 'Ali Yazdi. Timûr Nâmah by Hâtifi. Târikh-i-Baburi, translated from the Turkî original by Mirzâ 'Abd-ur-Rahîm Khân Khânân. Akbar Nâmah by Abu'l Faḍl. Târikh-i-Akbar Shâhi by 'Atâ Beg Qazwîni. Akbar Nâmah by Shaykh Ilahdâd Munshi Murtadâ-Khâni. Tabaqât-i-Akbâri by Nizâm-ud-Dîn Ahmad Bakhsî. Iqbâl Nâmah. Jahângîr Nâmah. Târikh-i-Shâh Jabân by Wâris Khân, corrected by Sâd Ullah Khân. Târikh-i-'Âlamgîrî by Mir Muhammad Kâsim. Târikh-i-Kashmîr, translated from the Kashmiri language, by Maulâna Shâh Muhammad Shâhâbâdi. Târikh-i-Babâdur Shâhi of Gujârât.

We learn from the preface that the author devoted two years to the composition of the work, completing it in the fortieth year of Aurangzib's reign, corresponding to A.H. 1107 = A.D. 1095. The history virtually closes with the accession of Aurangzib and his contest with Dârâ Shikâh. The last few lines, in which it is said that Aurangzib died on Friday, 28 Du'lqa'd, A.H. 1118 = A.D. 1706, at the age of ninety-two years and seventeen days, after a reign of fifty-one years, two months and twenty-eight days, must have been added subsequently.

Contents:—

Account of the Hindûs, their traditions, religious sects and castes, fol. 9^a.

Description of the Sûbhâs of Hindûstân, fol. 25^b.

History of the Hindû Râjâhs from Juddhishthir to the Muhammadan conquest, fol. 82^c.

History of the Muhammadan kings, from Subuktigin to Bahâl Lodi, fol. 154^d.

The Timurides from Bâbur to the accession of Aurangzib, fol. 261^e.

It is remarkable that there is hardly anything to indicate that the work was written by a Hindu, except that the date of composition is given not only in the Hijrah and Julâs years, but also in the era of the Kaliyug, Bikramâjît and Salivâhana.

The contents of the work have been fully described in Morley, Descriptive Catalogue, p. 69, and in Elliot, History of India, vol. viii., pp. 5-12. See also N. Lees, Journal of the Royal As. Soc., New Series, vol. iii., p. 423; Garcin de Tassy, Journal Asiatique, 5^e Série, vol. iii.,

p. 366, and Hist. de la Litt. Hind., vol. i., p. 31; J. Aumer, p. 84; Mackenzie Collection, vol. ii., p. 121; Biblioth. Sprenger., No. 221; Rieu, i., p. 230; Ethé, Bodl. Lib. Cat., No. 246, and Ethé, Ind. Office Lib. Cat., Nos. 362-364. The work has been translated into Urdu by Mir Shir 'Ali Afsús, under the title of *Ārá'ish-i-Mahfil*.

Capt. N. Lees forms a very high opinion of the *Khulásat-ut-Tawárikh* and says that it is "one of the most carefully compiled general histories of India." He then proceeds to say that the well-known *Siyar-ul-Muta'skhkhirin* is almost a verbal transcript of the present work. On the other hand, Sir H. Elliot gives us to understand that the *Khulásah* is only a copy of an earlier work called *Mukhtaṣar*, of which only one imperfect MS., containing neither author's name nor date of composition, is mentioned by him. Capt. N. Lees and Sir H. Elliot are thus in direct antagonism. Capt. N. Lees's account of the *Khulásah* seems to be exaggerated. The Hindu period, which alone occupies nearly one-third of the whole work, contains a useful account of the products of Hindústán, and its geography, as known in Aurangzib's time; but the history of the Muhammadan dynasties previous to the Mugal conquest is comparatively meagre. The account of Bábür, Humáyún, Akbar and Jahángír is full, but that of Sháh Jahán, for which the author refers us to Wáris Khán's history, is concise. He enters into minute details in recounting the contest between Aurangzib and his brothers. He does not devote separate chapters to the various independent kingdoms. An account of the kings of Multán is given in the reign of Bábür, and accounts of Málwáh, Gujárát, Bengal, Kashmír, Sind and the Deccan are given in the reign of Akbar. It may be remarked here, that on the whole the work contains little which is not found in the *Tárikh-i-Firíshfáh*, but the matter is differently arranged; and although the author quotes no less than twenty-seven authorities as his sources, there is hardly anything in the work to show that he really consulted any of the rare and unusual works included in his list.

Written in ordinary *Nasta'liq*, within coloured ruled borders, with the headings in red. An ordinary illuminated head-piece. Some folios towards the end are written diagonally. Spaces for illustrations have been left blank in three or four places.

Dated 7 Rajab, A.H. 1234, corresponding to 3 May, 1819.

Scribe ساکرام

No. 541.

fol. 267; lines 13; size $8\frac{1}{4} \times 5$; $6 \times 3\frac{1}{4}$.

هفت گلشن

HAFT GULSHAN.

A general history of India from the earliest times to A.H. 1132 =
A.D. 1719.

Author: Muhammad Hādi, entitled Kāmwar Khān,
مُحَمَّد حَادِي
المَهَاطِب كامور خان.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين كه قدرت بالغه الخ

Muhammad Hādi, who is not to be confounded with the continuator of the Jahāngir Nāmah, was a retainer of prince Rafī'-ush-Shāh, at whose recommendation—so he tells us in the second volume of the Tuzkirat-us-Salātīn-i-Chagatā, fol. 337^b (noticed hereafter)—he received the title of Kāmwar Khān and the office of Mir Sāmān to that prince's son, Muhammad Ibrāhīm, in the second year of Bahādur Shāh's reign:—

رَاقِمُ الْيَوْنَ سَاعَاتٍ حَسْبِ الْعَرْضِ بِادْتَاهِزَادَهِ وَالْكَهْرَ شَاهِ رَفِيعِ
الْهَانِ بِهَادِرِ رَاشَادِهِ صَدِيدَادِتِ بِهَسْتِ سَوارِ وَبَطَابِ كَامُورِ خَانِ وَمَسِيرِ
صَامَانِيِ سَرِكَارِ شَاهِزَادَهِ مُحَمَّدِ أَبُو اَثَيْمِ سَرِمَادِ آبُو بَدْمَسِ آورِدِ

Dr. Rieu, who, p. 274, confounds the author with the continuator of the Jahāngir Nāmah, is also in error in his "Additions and Corrections" in holding that the author was a retainer of prince 'Azīm-ush-Shāh, and that at his recommendation he received the title of Kāmwar Khān and the office of Mir Sāmān to that prince's son. Muhammad Ibrāhīm was the son of Rafī'-ush-Shāh and not of 'Azīm-ush-Shāh.

This copy exactly agrees with that of Rieu, p. 908. See also Elliot, History of India, vol. viii., pp. 13–16. Dr. Ethé, India Office Lib. Cat., No. 394, notices an autograph copy of the work, written by the author in A.H. 1136 and finished in the month of Muḥarram of that year.

The Haft Gulshān is divided, as its name implies, into seven

Gulshans (rose-beds), some of which are sub-divided into Gulbans (rose-bushes), as follows:—

First Gulshan—in three Gulbans.

1. Kings of Dihli from the earliest times to Bâbur, fol. 5^a.

The author at the end of this Gulban expresses his desire to write a second volume devoting it to the history of the Timurids from Bâbur to Muhammad Shah, انشاء الله تعالى مفضل و محبلاً كييفيت ابن سلطانين تا حالت تصریح که ثوابت سلطنت به ابو نصر قطب الدین محمد باادشاه بهادر شاه ولد جهان شاه ابن بهادر شاه غازی رسیده بمحیر در آورده جلد دوم مرتب سازد

2. Sharqi kings of Jaunpûr, fol. 112^a.

3. (Wrongly called here کلپن دوم), Kings of Mâlwah, fol. 117^a.

Second Gulshan—in two Gulbans.

1. Kings of Gujarât, fol. 134^a.
2. Kings of Khândish, fol. 154^a.

Third Gulshan—in one Gulban.

- Kings of Bengal, fol. 162^a.

Fourth Gulshan—in six Gulbans.

1. Bahmâni Sultâns in the Deccan, fol. 165^b.
2. 'Âdilshâhs of Bijâpûr, fol. 189^b.
3. Nizâmshâhs of Ahmednagar, fol. 212^b.
4. Qutbshâhs of Haydarâbâd, fol. 228^b.
5. 'Imâdshâhs of Berâr, fol. 235^b.
6. Baridshâhs of Bidar, fol. 236^b.

Fifth Gulshan—in two Gulbans.

1. Jâms of Sind, fol. 238^b.
2. Rulers of Multân, fol. 241^b.

Sixth Gulshan—in one Gulban.

- Rulers of Kashmîr, fol. 245^b.

Seventh Gulshan—in one Gulban.

- Indian saints, fol. 255^b.

Several extracts translated by Manshî Sadâsukh Lal are preserved in the British Museum, Add. 30,782, fol. 3–60.

An index of the contents is given at the beginning of the copy.

Written in Indian Ni'm-Shikastah, with red headings throughout.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 542.

fol. 141; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

چهار گلشن

CHAHĀR GULSHAN. ✓

A general history of India from the earliest times to A.H. 1173 = A.D. 1759.

Author: Rai Chatarman, رای چترمن.

There are two prefaces to the work. The first preface is by the author's grandson, Chandar Bhan Munshi (in Rieu, iii., p. 910, Rai Khan Munshi), a kāyasth of the Saksinah tribe, who edited the work after the author's death and added a preface in A.H. 1204 = A.D. 1789, which date is expressed by the chronogram (fol. 2^b)—

دایم سیراب بادا چار گلشن در جهان

This preface begins on fol. 1^b:—

اجزای چند مسی به چار گلشن مولفه مظہر دالش و بیش
مستحب نسخہ آفریدش مجموعہ فخرست معانی و فہرست مجموعہ
مصداقی برگزیدہ زم رای چترمن کہ مستعمل است الح

In the second preface, written by the author himself, it is stated that the work was composed in A.H. 1173 = A.D. 1759, for which the author gives the chronogram چترمن نیاں گلشن. A second title assigned to the work by the author (fol. 3^a) is اخبار النواذر. In the concluding lines it is stated that the history, containing a description of 22 Subahs which were under the kings of Hindūstān, begins with Rajah Jūlīshir and ends with Shah Jahān II., A.H. 1173 = A.D. 1759, and that it was written by desire of the Wazīr Gāzī-ud-Dīn Khān, alias Shihāb-ud-Dīn Khān, at the time of the second invasion of Ahmad Shāh Abdālī.

The author's preface begins thus on fol. 2^b:—

مپامن بیرون از قیاس پادشاهی را سرد الح

The work is divided, as its name implies, into four sections called *Gulshans* (and not *Chamans* as mentioned in Rieu, *ib.*), as follows:—

Gulshan I. Śūbhās of Hindūstān. This section, beginning with the Śūbhās of Dihli, contains a short history of the province and its rulers from Rājah Judishīr to Shāh Jahān II., A.H. 1173 = A.D. 1759 (fol. 3^a), followed by notices of the Muslim saints of the Śūbah (fol. 21^b), its places of pilgrimage and other famous localities (fol. 36^b), its rivers (fol. 39^b), and its subdivisions (fol. 40^b). A similar arrangement is observed under each of the other Śūbhās, viz. Akbarābād (fol. 42^a), Lihaur (fol. 46^a), Multān (fol. 50^a), Tattah (fol. 52^a), Kashmīr (fol. 53^a), Orissa (fol. 58^a), Bengal (fol. 60^a), Bihār (fol. 63^b), Ilāhābād (fol. 65^a), Oude (fol. 68^a), Ajmir (fol. 70^a), Gujārāt (fol. 72^b), Mālwāh (fol. 77^a), and Kābul (fol. 81^a).

Gulshan II. Includes a topographical account of the Śūbhās of the Deccan, viz. Berār (fol. 84^b), Khāndīsh (fol. 86^a), Aurangābād (fol. 87^b), Bijāpūr (fol. 89^a), Goleonda (fol. 91^b), and Muhammādābād (fol. 94^a). This is followed by a short history of the local dynasties, namely: Bahlānis (fol. 96^a), 'Ādilshāhis (fol. 102^a), Nizāmshāhis (fol. 104^a), Qutub Shāhis (fol. 110^a), 'Imādis (fol. 112^a), Baridis (fol. 113^a), Siwā and Sanbha (on the margin fol. 113^a). The section ends with an account of the fortresses of the Deccan (fol. 116^b), and notices of its saints (fol. 118^a).

Gulshan III. Itineraries from Dihli to various parts of India (fol. 120^a).

Gulshan IV. Orders of Muslim and Hindū saints (fol. 127^a).
A copy of the work is noticed in Rieu, *loc. cit.*; see also Elliot, History of India, vol. viii., p. 255.

Written in good Indian Nasta'liq, within coloured ruled borders, with an illuminated head-piece and a double-page 'Unwān'. The headings are written in red throughout.

Not dated; apparently 19th century.

No. 543.

fol. 287; lines 12; size 9 × 6; 6½ × 4½.

حقیقت‌بازی هندوستان
HAQIQATHÂ-I-HINDUSTÂN.

A historical and topographical account of the Shâbahs of Hindûstân and the Deccan.

Author: Lachhmi Narayan, with the takhallus Shafiq, of Aurangâbâd.
لچمی نرائی المتخلص به شفیق اورنگ‌آبادی.

Beginning:—

بعد محمد جهاندار جان آفرین خداوند زمان و زمین جل جلاله

The author, though a Hindu by birth and origin, begins the work with the praise of God and the Prophet (محمد و نعمت), like all Muhammadan authors. He tells us that his father Râî Mansârâm, whose family for four generations was indebted to the bounties of Nawwâb Âsâf Jâh, and who was then (A.H. 1204 = A.D. 1789) the Diwân of the said Nawwâb, sent to him in Haydarâbâd from Aurangâbâd, his native place, some time-worn and worm-eaten revenue returns, which were prepared by his grandfather and signed by Nizâm-ul-Mulk. They commenced from various dates and were brought down to the Faṣl year 1139. As these papers were of importance and contained revenue accounts and military statistics (مددخل و محاصل ممالک و جمعیت سپاه), he recast the contents in a more intelligible form, and added to them further useful information. The dedication to Captain William Patrick, found in Rieu's copy, is wanting here. The title of the work forms a chronogram for the date of its composition.

Besides this work, the author wrote, in A.H. 1200 = A.D. 1785, a history of the Deccan, entitled Tamqâ-i-Shigâr, (see Ethé, India Office Lib., Nos. 447–448), a history of the Mahrattas in A.H. 1214 = A.D. 1799, called بسط الغنائم (see Rieu, i., p. 328*), and a description of Haydarâbâd (see Rieu, i., p. 327*).

The work is divided into four Maqâlahs, as follows:—

- I. The revenue returns above-mentioned, fol. 2*.
- II. Account of the Shâbahs of Hindûstân in the following order:—
Shâh Jahânâbâd (Dillî), Akbarâbâd (Âgrah), Ilâhâbâd, Awadh,

Bihār, Bengal, Orissa, Mālwāh, Ajmīr, Gujārāt, Tattah, Multān, Lāhaur, Kashmīr, Kābul, fol. 42^b.

III. Account of the Sūtbahs of the Deccan, viz. Khandish, Berār, Aurangābād, Bedār, Bijāpūr, and Ḥaydarābād, fol. 93^a.

IV. A short chronicle of the Muhammādan rulers of India from Sultān Mu'izz-ud-Dīn Sām down to A.H. 1294 = A.D. 1789, in the reign of Shāh 'Alam, fol. 213^b.

At the end the date of completion, A.H. 1294 = A.D. 1789, is expressed by the chronogram **ختم مجموعه**.

For other copies see Rieu, i., p. 238^a; Ethé, India Office Library, No. 426. See also Mackenzie Collection, vol. ii., p. 127.

Written in careless Ta'līq, with the headings in red.

Not dated; apparently 19th century.

No. 544.

fol. 336; lines 15; size 9 $\frac{1}{4}$ × 5 $\frac{1}{2}$; 7 × 4.

بَحْرُ الْمَوَاجِ

BAHR-UL-MAWWĀJ.

A work on the general history of India, by Muhammād 'Alī Khān Anṣārī, son of 'Izzat-ud-Dawlah Hidāyat Ullah Khān, son of Shāms-ud-Dawlah Luṭf Ullah Khān Sādiq Mutahawwir Jang: محمد علیخان انصاری ولد عزت الدوّله هدایت الله خان بن شمس الدوّله لطف الله خان صادق متهور جنگ.

The author gives a detailed account of his ancestors in his later work *Tārikh-i-Muzaffarī* (fol. 270^a), noticed below. From this we learn that his grandfather Shams-ul-Dawlah Luṭf Ullah Khān Sādiq, a nobleman who held a high office under Muhammād Shāh, died on Friday, 18 Ramadān, at the beginning of the sixth year of Ahmād Shāh's reign, leaving six sons, viz. (1) 'Ināyāt Khān Rāsikh, the compiler of a collection of letters written by, or to, the Timurides of India, from Humāyūn to Bahādūr Shāh, noticed in Rieu, ii., p. 874; (2) Hidāyat Ullah Khān, the author's father; (3) Fākhir Khān; (4) Shākir Khān,

who wrote a history of Muhammad Shah and his successors down to the beginning of the reign of Shah 'Alam, noticed in Rieu, i., p. 279; (5) Muhammad Ibrahim Khan; and (6) Nasir-ud-Din Khan. The author's great-grandfather, Khwajah 'Abd-ur-Razzaq, was a descendant of Khwajah 'Abd Ullah Ansari, grandson of the Sihabi Abu Ayyub Ansari—hence the word Ansari after the author's name. His ancestors and relatives were men of letters and held honourable offices under the kings of Dihli, while he himself was in civil employ in Bihar, and was appointed Darogah of the Fanjdari 'Adalat of Tirhut and Hajipur by his patron Muhammad Ridha Khan Shirazi, Naib Nazim of Bengal and Bihar, who died at Murshidabad in Safer, A.H. 1206 = A.D. 1792. From the preface to the copy of the Bahar-ul-Mawwaj, noticed in Elliot, History of India, vol. viii., p. 235, it would appear that the author had previously written a history of the prophets.

There is some confusion about the present work. According to Elliot, History of India, vol. viii., p. 235, the Bahar-ul-Mawwaj is a general history, divided into nine Chapters and forty-nine Sections, and was completed, A.H. 1209 = A.D. 1794, and contains nothing on the history of India. The British Museum copy (see Rieu, iii., p. 1025) also gives the date A.H. 1209, but contains an account of the Durraniis down to A.H. 1211 = A.D. 1796, and includes only the history of the Gaznavis, the Guris, Nadir Shah and his successors down to Muhammad Khan Qachar, and the Durraniis from Ahmad Shah to Zamân Shah. The present copy, treating exclusively of the Indian kings, begins with the early Hindu Rajahs and ends with the death of Nasir-ud-Din Muhammad Shah, A.H. 1161 = A.D. 1748. The following copy (No. 545), which is only a fragment, comprises a portion of the history of Shah 'Alam, ending with A.H. 1200 = A.D. 1785.

The present copy begins thus:—

جلد دوم اخبار السلاطین المعنی بقایع بصر الموج از ابتدای سنت
بیوک تا اوایل کل جوک و تا آخر سال یات هزار و دو صد و پانده
هیرو نبیو صلی الله علیه وسلم مطابق سال یات هزار و هفتصد و
نود و شش هیسوی علیه السلام - پوشیده نیست که در اقلیم
هندوستان چه از ارباب حکمت و چه از اهل ریاست و چه از زمرة
خداآوند خیرت در کیفیت آمریتش خالی اختلاف کرده است -

Although it is said in the above lines that this second volume of the Akhbâr-us-Salâtîn, entitled Bahar-ul-Mawwaj, comprises a history (of India) from the earliest time to the end of A.H. 1211, corresponding with A.D. 1796, we find that the narrative in this copy concludes with A.H. 1161 = A.D. 1748.

On fol. 11^a of this copy the author says that he has given an account of the Gāznavī kings in the first volume of this work:—

و بعد ازو سلطان محمود غزنوی مکرر به ایت جهاد لفکو
بهدوستان کمپده و غزا نعوده و فتحهای عظیم او را دست داده
که شمه از ذکر آن در جلد اول نگاشته.

Again on fol. 329^a he tells us that he has given a detailed account of Nādir Shāh in the concluding portion of the first volume:—

چنانچه بصرح و بسط در آخر جلد اول نگاشته.

In the concluding lines he distinctly states that he has recorded the history of Ahmad Shāh, 'Alāngir II, and Shāh 'Alām II. in the third volume:—

چون از ایام سلطنت احمد شاه بن محمد شاه فردوس آرامگاه
فتح عظیم در بنای سلطنت خاندان بازیه راه یافت با برین احوال
سلطنت احمد شاه پادشاه و حضرت عالمگیر ثانی و شاه عالم
عالی گور پادشاه در جلد ثالث نگاشته.

For these reasons it would appear that Muhammed 'Ali Khān Anṣārī's Bahr-ul Mawwāj is a general history from the earliest times to A.H. 1211 = A.D. 1796; that it is divided into three volumes, the copy mentioned by Elliot being the first volume, of which the British Museum copy is a fragment; that the present copy is the second volume, and No. 545 below is a fragment of the third.

This copy of the second volume begins with the tenth Bahr, sub-divided into ten Mauj:—

I., fol. 1^b. Early Hindū kings and Rājahs; the rise of Islām:
موج اول در ذکر معتقدات اهل هند و راجگان و دایان دہلی
و دیگر ممالک و سعیت نشان هندوستان و بعضی مقدمات
ضروری آن و طلوع آنکه عالمگیر دین محمدی صلی اللہ
علیہ و آله وسلم در آن بلاد

موج دوم در ذکر سلطنتیں دہلی از:
شہاب الدین غوری تا ابراهیم لودی بیست و شش قرن مدت
سلطنت ایمان سیصد و پنجاه و پنج سال.

موج سیوم در ذکر سلطنتین دکنی

This is divided into six Tabaqát, viz. (1) the Bahmanis, (2) the Baridis, fol. 71^a, (3) the 'Imād Shāhis, fol. 78^b, (4) the Niẓām-ul-Mulkis, fol. 79^a, (5) the 'Ādil Khānis, fol. 83^a, (6) the Qutb-ul-Mulkis, fol. 86^b.

موج چهارم در ذکر دلاخت گجرات -

مدت یکصد و هشتاد و هشت سال - پانزده نظر فرمای روانی
کو دارد -

موج پنجم در ذکر حکام سند

موج ششم در ذکر ملوك بنگاله

موج هفتم در ذکر سلطنتن مالوه

موج هشتم در ذکر خاندیش یا فاروقیه خوانند -
ذکر مرزا بانان ولایات خاندیش که اینها را فاروقیه خوانند -

موج نهم در ذکر فرمای رواواهان
جولبور - شش تن

موج دهم در ذکر ملوك کشمیر
شانزده تن -

The eleventh Bahr, comprising the history of the Timurides of India, is subdivided into fourteen Manj, of which only the following eleven are extant in this copy:—

- I. History of Bābur, fol. 122^a.
- II. Humāyūn, fol. 125^a.
- III. Akbar, fol. 139^b.
- IV. Jahāngir, fol. 145^a.
- V. Shāh Jahān, fol. 154^a.
- VI. Aurnangzib, fol. 167^b.
- VII. Bahādur Shāh, fol. 192^a.
- VIII. Mu'izz-ud-Dīn Jahāndār Shāh, fol. 208^a.
- IX. Farrukh Siyar, fol. 216^b.
- X. Rafi'-ud-Darajat and Rafi'-ud-Dawlah, fol. 226^b.
- XI. Nāṣir-ud-Dīn Muhammad Shāh, fol. 228^a.

The narrative closes with an account of the death of Nāṣir-ud-Dīn Muhammad Shāh, followed by a short topographical account of the different Sūbahs of India.

The early part of the work is very brief and summary. The contents are much the same as those of other general Indian histories, of which this portion seems to be an abridgment. Indeed, in a passage on fol. 48^a, the author admits that he has abridged the account of the Bahmani kings from the Nauras Nâmah of Muhammad Qâsim Firîshîtah: در ذکر ملوك بهمنييه که از تاریخ نورس نامه تالیف محمد قاسم مشهور است فرموده است که اتفاقات شده در عصر شاه ناصر الدین محمد شاه بگزیده شده. The latter portion, devoted to the reign of Nâsir-ud-Din Muhammad Shâh, is much fuller and more useful. The events are narrated year by year and the affairs in Bengal during that period are fully dealt with.

A table of the contents of the work is given at the beginning of the MS.

Written in ordinary Indian Tâliq, apparently in the beginning of the 19th century. The headings are written in red. Marginal emendations are found in some places.

No. 545.

fol. 128; lines 15; size 10 x 6; 8 x 3].

This MS., defective at both ends, and endorsed as شاه عالم نامه (Shâh 'Âlam Nâmah), contains the history of Shâh 'Âlam II. from his accession, A.H. 1173 = A.D. 1759, to the 27th year of his reign, A.H. 1200 = A.D. 1785. The name of the author and the title of the work are not found in the text, but internal evidence suggests that it is a fragment of Vol. III. of Muhammad 'Ali Khân Anjâri's Bâhir-ul-Mawwâj, to which he refers in the concluding lines of the preceding work.

The contents of this copy agree almost word for word with those of the corresponding portion of that author's Târikh-i-Muzaffari, noticed later on. See also Rieu, iii., p. 925, where is mentioned a history of Shâh 'Âlam, endorsed by Sir H. Elliot "Shâh 'Âlaminâma, by Muhammad 'Ali Khân," which, according to Dr. Rieu, is a portion of the Târikh-i-Muzaffari.

This MS. breaks off abruptly with an account of Mâhâjî Sindhiya's defeat by Râjab Partâb Singh in the beginning of Ramadân, A.H. 1200 = A.D. 1786. The history of the reigns of Ahmad Shâh (A.H. 1161-1167 = A.D. 1748-1754), 'Alâ'înâgîr II. (A.H. 1167-1173 = A.D. 1754-1760), and of the last twenty years of Shâh 'Âlam II. (i.e. A.H. 1201-1221 = A.D. 1787-1806), is wanting.

The MS. ends thus:—

و نانا پندت و لکھوا دادا با دو هزار مردم که از طرف مهاجمی ...

To give an appearance of completeness to the MS. someone has added at the end a record (as follows) of the death of Shah 'Âlam and the accession of Akbar II., which, as we know, took place in A.H. 1221 = A.D. 1806.

روانه شده بودند بطرف دکن فوت شدند و حضرت شاه عالم
بتاريخ ششم رمضان المبارك سنه (846) هجری به طرف جنت رحلید
فرمودند و حضرت ابو النصر معین الدین محمد اکبر پادشاه شاہی
بسلطنت هندوستان چلوس میمانت مائوس فرمودند

A complete list of the contents of the copy is given at the beginning of the MS.

Written in fair Nasta'liq, with the headings in red.

Not dated; apparently 19th century. The fly-leaf at the beginning bears the inscription: "H. Blochmann, 1876."

PARTICULAR HISTORIES OF INDIA.

SULTANS OF DIHLÎ.

No. 546.

fol. 310; lines 17; size 10 x 6; 6½ x 3.

تاریخ فیروز شاهی

TÂRÎKH-I-FÎRÛZ SHÂHÎ.

A portion of Diyâ-ud-Din Barani's well-known historical work entitled تاریخ فیروز شاهی, which comprises the history of the eight successive kings of Dihlî, from the accession of Sultan Giyâş-ud-Din Balban, A.H. 664 = A.D. 1266, to the sixth year of Firuz Shah's reign, A.H. 758 = A.D. 1357.

The present MS. comprises the history of the first three kings of the Tuglak dynasty, viz. from Giyâş-ud-Din Tuğluq to Firuz Shah, or A.H. 720-758 = A.D. 1320-1357.

Author: Diyâ-ud-Din Barani, ضیاء الدین برانی.

Beginning:—

الحمد لله رب العالمين چنین گوید بدۀ امیدوار بر حسبت
پروردگار ضیاء برانی که چون (در) سنه عشرين و سبعمايه سلطان
ضياء الدين تعلق شاه انار الله بر عاله بو سرير سلطنت جلوس
فرمود الخ

On p. 23 of the printed edition (Bibl. Ind. Series) Diyā says that he completed the work in A.H. 758 = A.D. 1357, and on p. 573 (*ib.*) he tells us that he was then seventy-four years of age. He must have been born then in A.H. 684 = A.D. 1285. He was a favourite disciple of the celebrated saint Khwājah Nizām-ud-Dīn Auliya (*d.* A.H. 725 = A.D. 1324). He frequently associated with learned men and eminent poets, and enjoyed the close friendship of the distinguished poets Amir Khusru and Mir Hasan of Dihli. His literary fame soon attracted the attention of the learned Sultān Muhammād Tugluq, who, as we know, occupies among the Islamic kings of India a very prominent position in the field of Muhammadan literature. This emperor showed unlimited favour to Diyā and took great delight in his society. After the death of Muhammād Tugluq, the author attached himself to the court of Firuz Shāh. He died probably in or shortly after A.H. 768 = A.H. 1357, and was buried by the side of the tomb of his spiritual guide Shaykh Niẓām. See Akhbār-ul-Akhyār, p. 117; Elliot, History of India, vol. iii., p. 93 and vol. vi., p. 484. See also Rieu, i., p. 333, and iii., pp. 919-20; Ethé, Bodl. Lib. Catal., Nos. 172-174; Ethé, Ind. Office Lib. Cat., No. 211. The work has been edited in the Bibliotheca Indica, Calcutta, 1860. Professor Dowson's complete translation will be found in Elliot, History of India, vol. iii., pp. 97-268. The reign of 'Alā-ud-Dīn has been translated by Major A. R. Fuller, and that of Mu'izz-ud-Dīn by Mr. P. Whalley; see Journ. Asiatic Soc. of Bengal, vol. 38, pp. 181-220, vol. 39, pp. 1-151, and vol. 40, pp. 185-247.

Although the work bears the title تاریخ فیروز شاہی, or "History of Firuz Shāh," it contains the account of only the first six years of his reign. An amplification, continuation and completion of the present work, also entitled تاریخ فیروز شاہی, giving a complete history of Firuz Shāh's reign from his accession in A.H. 752 = A.D. 1351 to his death in A.H. 790 = A.D. 1389, with a short account of the emperor's previous life, was compiled by Shams-i-Siraj 'Afif, shortly after A.H. 801 = A.D. 1399. See Rieu, i., p. 241; Ethé, India Office Lib. Cat., Nos. 212-13, etc. etc. Prof. Dowson's translation of a considerable part of 'Afif's work will be found in Elliot's History of India, vol. iii., pp. 267-373. See also N. Lees, Journ. Roy. Asiatic Soc., N.S., vol. iii., p. 445.

The Tārikh-i-Firuz Shāhi of Diyā-i-Barani may be said to be a continuation of the Tabaqat-i-Nāṣiri, composed in A.H. 658 = A.D. 1260 by Minhāj-i-Siraj Jūzjāni. Diyā begins with the history of India just where Minhāj leaves it. It may also be pointed out that this work is the principal source from which materials for the Tabaqat-i-Akbar Shāhi and the Tārikh-i-Firūzītah have been drawn.

Contents:—

History of Sultān Ġiyāš-ud-Dīn Tugluq Shāh (ascended the throne in A.H. 720 = A.D. 1320), fol. 1^o.

Sultân Muhammad bin Tuğluq Shâh (ascended the throne in A.H. 725 = A.D. 1324), fol. 220^b.

Firûz Shâh (ascended the throne in A.H. 752 = A.D. 1351), fol. 267^b.

This chapter is sub-divided into the following eleven sections, called Muqaddimah :—

- (1) Accession of Firûz Shâh, fol. 268^b.
- (2) Firûz Shâh's march from Sîwistân to Dihlî, fol. 273^b.
- (3) His virtues, fol. 280^a.
- (4) His liberalities, fol. 287a.
- (5) His buildings, fol. 289^a. The fifth Muqaddimah breaks off suddenly in the beginning of the account of the Madrasah-i-Firûz Shâhî, after which several folios have been lost.
- (6), (7) The entire sixth Muqaddimah, dealing with Firûz Shâh's canals, and the greater half of the first portion of the seventh Muqaddimah, treating of his rules of government, are missing.
- (8) Conquest of Lakhnauti, fol. 294^a.
- (9) Reception of letters and robes from the Khalifah, fol. 302^a.
- (10) Encouragement of hunting, fol. 304a.
- (11) The entire eleventh Muqaddimah is wanting.

This copy, though tolerably old, is not free from mistakes. Corrections and marginal notes are not infrequent. Spaces for rubrics are left blank in several places. The last three folios are supplied in a later hand. Several seals of the later kings of Oude, viz. Wajid 'Ali Shâh and Amjad 'Ali Shâh, are affixed at the end of the manuscript.

Written in bold and fair Nasta'liq.

Not dated, apparently 16th century.

No. 547.

سیرت فیروز شاهی

SÎRAT-I-FÎRÛZ SHÂHÎ.

This work, of which no other copy seems to be known, contains a short history of the earlier part of Firûz Shâh's reign, with a detailed account of his virtues and munificence, his buildings, monuments and works of public utility, etc.

Beginning :—

آج د چان زندہ برارد نفس
فاتحه حمد عذایست بس

The above lines are introduced by the following Bayt-i-Sarkh :—

كتاب سيرت فیروز شاهی
مرتب مدد بتعالی اللہ

There are three works, sufficiently well known, which recount the events of Firuz Shah's reign :—

(1) Tarikh-i-Firuz Shahi, by Diyā-i-Barant (composed A.H. 758 = A.D. 1356), see the preceding MS. No. 546.

(2) A work by Shams-i-Siraj 'Afīf, also called Tarikh-i-Firuz Shahi, which is devoted exclusively to the life and reign of that emperor, covering the period A.H. 752-790 = A.D. 1351-1388 (printed in the Bibliotheca Indica, Calcutta, 1891, and in part translated into English); see Elliot, History of India, vol. iii., pp. 267-273, and compare N. Lees, Journal of the Royal Asiatic Society, New Series, vol. iii., p. 445.

(3) A little work, known as Futūhāt-i-Firuz Shahi, or "The Victories of Firuz Shah," which records his benevolent actions and the discontinuance of evil practices; his religious ordinances; and the buildings, mosques, etc., which he erected. According to Firishṭah, vol. i., p. 271, Firuz Shah caused the record contained in this third work to be engraved on the faces of an octagon-shaped cupola, erected by him on the mosque of Firuzabād. The whole of this brochure has been translated in Elliot, History of India, vol. iii., pp. 374-388.

Another history of Firuz Shah, bearing the usual title Tarikh-i-Firuz Shahi, by Maulānā A'zz-ud-Din Khalid Khānī, is mentioned by the author of the Khulāyat-ut-Tawārikh (No. 540) as one of his sources.

The author of the present work does not state his name anywhere. From the following verse at the end we learn that he completed the work in A.H. 772 = A.D. 1370, i.e. the twentieth year of the reign :—

ز کاریخ هفتاد و دو بود و هفتصد
که انعام این هد ر فضل اللہ

After a short doxology the author says that this work, entitled Sirat-i-Firuz Shahi, is divided into four Bābs (chapters):—

و این کتاب را که سیرت فیروز شاهیست بامداد اللہ بر چهار
باب در تالیف آورد -

Contents :—

CHAPTER I., without a heading, opens with a few complimentary remarks upon Firuz Shah's accession. The author then gives a short account of the king's war against the Mughals and their final defeat, after which he briefly mentions the plots organized on different

occasions to kill the emperor. Then follows an account of the king's expedition to Gujrat, and its conquest, which the author concludes (fol. 43^b) with the remark that other victories and expeditions are recorded in other histories of the king:—

و دیگر فتوحات و غزوات که بعون و عایدات الهی مالک رفاب
امم . . . خلد الله ملکه را میسر شد در تواریخ که منسوب است
بحضور سلطان پناه مسطور است -

The chapter ends with an account of the king's hunting expeditions. Detailed descriptions are given of various kinds of animals and birds, their characteristics, diseases, and treatment. The animals and birds are divided into four classes, according to the signs of the Zodiac, and the suitable seasons for shooting them are mentioned.

CHAPTER II. begins thus on fol. 51^b:—

باب دوم در عدل و احسان و وفا و مردم و دفع فساد قتل
السان که در عالم الخ

In the first part of this chapter the author gives an account of many varieties of torture inflicted on Moslems in former reigns, but abolished by Fírúz Sháh. Other benevolent deeds and noble actions of the king are treated in this chapter, and are mentioned below.

One such action was the prohibition of unlawful cesses collected at the public treasury. The author tells us that in former reigns four-fifths of the war spoil was appropriated to the public treasury, and one-fifth given to the captors. The king ordered that one-fifth should be taken by the State, and four-fifths given to the captors (fol. 61^a).

Another was the revival of the practice of repeating the names and titles of former Moslem sovereigns in the Khuṭbah (fol. 62^a).

Others were the suppression of the influence of the Shi'ahs, upon whom the king inflicted severe punishment, and whose books he burnt (fol. 63^a); the restoration of villages, lands, etc., to the legal owners (fol. 72^a); the encouragement of learning; the building of monasteries and public places; the defraying of expenses and providing comforts for travellers, holy and learned men (fol. 73^a).

On fol. 74^a the author tells us that when any government servant died his place was given to his son, and cites the example of Khán Jahán, after whose death his son received the same honour and distinction.

Another benevolent action was the repairing and rebuilding of edifices and structures built by former kings and nobles (fol. 76^a). The author mentions the tanks of Sultan Iltamish and Khudāwand Khwājah, and

the Minârah of Sultân Mu'izz-ud-Dîn bin Muhammad Sâm, which was struck by lightning during Firûz Shâh's reign (in A.H. 770 = A.D. 1368).

Mention is also made of the cultivation of waste lands, and Firûz Shâh's irrigation system, his fondness for laying out gardens, and his works of public utility (fol. 79^a); the propagation of Islâm, to further which converts were exempted from Jizyah or poll-tax (fol. 82^a); the respect and love shown to sages and holy men, most of whom the king visited in their abodes (fol. 84^a); the removal of the Minârah-i-Zarrin to Firûzâbâd (fol. 91^a). Minute details of the removal, illustrated by diagrams, are given.

Fol. 106 opens abruptly with an account of the Madraâhs, monasteries, tanks, and canals built by the king.

For Firûz Shâh's admonitions and maxims see fol. 107^a.

For an account of his establishment of a hospital, in which he appointed able physicians, and for a list of the medicines kept in the hospital, and the diseases for which they were intended, see fol. 119^b.

For his regard for parents, his objection to the practice of dyeing the hair, and his advice to old men, see foll. 124^b and 130^a. When a noble became old, the king admonished him to direct his thoughts to making atonement for his sins and provision for the next world.

CHAPTER III. begins thus on fol. 137^a:—

باب سیوم اقبال معاذ و کرامت که حق تعالی پعایت خویش
ذات ولی صفات حضرت سلطنت پناد آخ

Prerogatives of the Caliphs and their superiority over all the Moslem kings, fol. 137^a.

Account of the robes which were sent on various occasions to Firûz Shâh and his predecessors, fol. 139^a.

Noble character and virtuous disposition of Firûz Shâh, fol. 143^a.

Prosperity and happiness in the reign of Firûz Shâh, fol. 140^a.

CHAPTER IV. begins thus on fol. 152^a:—

باب چهارم در علم و عقل و حکمت

This chapter treats of the king's attainments in the various branches of Muhammadan literature, and his encouragement of science and learning, with special reference to the following subjects:—

Theology and Law, fol. 152^a. The author tells us that Firûz Shâh was a staunch follower of the Muhammadan Law, and forced his Moslem subjects to observe it strictly.

Ethics and Politics, fol. 153^a. He was fully versed in these subjects.

Astronomy and Astrology, fol. 154^a. The author says that several books and treatises on these subjects were written during this reign,

and that many years were devoted to the construction of astrolabes. دلائل فیروز شاهی The works mentioned here are the following: کتاب داستها ; شکار نامه فتحخان translated from Hindi into Persian ; کتاب ساروالی ; کتاب ودیس که آنرا هرمیکهلا گویند ; (sic) اسطرالاب فیروز شاهی ; میزان فیروز شاهی. The author says that an astrolabe, invented by the emperor himself, was constructed by his order and placed on the highest Minârah of Firuzâbâd. Then follows a description of the astronomical instruments invented by the king; after which, accounts of the motions of the planets and their position in longitude and latitude, of the determination of time, and of prognostication connected with the ascendant of the world are given. For astronomical tables see foll. 161^a-163^b. The author closes this section with the remark that volumes of books on astronomy and astrology, written by the emperor's desire, and astrolabes constructed under his instructions, were preserved in the royal library:—

و مجلدات کتب مفصل و مبوب مشارع که درین فن بتصیف رای
همایون مرتب شده و اسطرالابات که ترتیب آن یامر و ارشاد عضرت
مخصوص است در کتابخانه خاص موجود و مهیا است

Medicine, fol. 165^a. Under this section the author treats of the structure of the human body and the anatomy of its several parts; diseases of the various parts of the body and their treatment. It is observed here that the king was wonderfully well versed in the science of medicine, and that the کتاب طب فیروز شاهی, written by the king's order and dictation, contains prescriptions for diseases not found in works like اغراض قانون, ذخیره and قانون, ذخیره.

کتاب طب فیروز شاهی که یامد و ارشاد همایون مولف شده
است شاهد صدق است - معالجات جمیع امراض (که) در ذخیره
و قانون و اغراض نیابند از آن کتاب مستفاد است -

War Instruments and Arms, fol. 179^b. This section treats of the war instruments and arms preserved in the royal armoury, most of which were made according to the designs given by the king himself. The king, it is said, was chivalrous, and an excellent soldier.

The work then ends with a versified epilogue in praise of the Sultan with the following verse:—

بُقایش بقای جهانست اورا
قریب بقای جهان کن الٰهی

'Afif, who finished his history eighteen years after the present work, deals minutely with all the important events of the reign, but makes no mention of the present work. Except, however, the diagrams showing the different positions of the Minârah-i-Zarrin during the course of its removal, the list of the medicines kept in the royal hospital, the descriptions of war instruments, the names of birds and animals, and their diseases and treatment, and a few other details, there is nothing of historical importance here which is not found in 'Afif's work. So far as the history of the reign is concerned, the present work is of no great value. It may also be pointed out that some passages in the second chapter of this work seem to be almost identical with the *Futûhât-i-Firuz Shahî*. I have not been able to obtain a copy of the original, but the translation given in Elliot, Hist. of India, pp. 374-388, closely agrees with some of the passages in the second chapter of the present work, so much so that most of the verses in Elliot are a word for word translation of this chapter.

The greater part of the work is devoted to the praise of the emperor, his noble disposition and benevolent deeds. A strong tendency to eulogy and exaggeration is shown throughout. The narrative is florid, overloaded with pious effusions, generally ending in a compliment to the king. The following line at the end suggests that the work was written by the direction of the king:—

بامد، شاه جهان شد کتابیت
طريق سلطنهن و آداب شاهي

If the author means to say that his work was inspected and approved by Sultân Firûz, then its gross flattery leaves an impression of vanity on the part of that king which is a blot on his otherwise admirable character.

The style is generally complicated and ambitious, and unwearyed attention is required to follow the meaning of the author.

The contents are frequently illustrated with verses, mostly from *Savâlî*.

The MS. is written in ordinary *Nasta'liq*, within gold and coloured ruled borders, with an illuminated but faded head-piece. Folios are missing between foll. 58-59, 70-71 and 105-106. Some folios are misplaced, the right order should be 73, 82-89, 74-81, 90.

There are several 'Arij-didabs and seals of the time of Shâh Jahân and Aurangzib both at the beginning and end of the copy, but almost all of them are faded.

Dated Rabi II., A.H. 1002.

HISTORY OF THE LODÎ AND SÛR DYNASTIES.

No. 548.

fol. 223; lines 15; size 9 × 5; 6½ × 3.

تاریخ داؤدی

TÂRÎKH-I-DÂ'ÙDÎ.

A history of the Lodi and Sûr Dynasties, from the time of Bahlîl Lodi to the death of Dâ'ud Shâh.

Beginning:—

ثواب هر گوئه بحضورت جهان آفرین آن

The name of the author does not appear in this copy, but in Elliot's Hist. of India, vol. iv., pp. 434–513, the work is ascribed to one 'Abd Ullah. See also N. Lees, Journ. Roy. Asiatic Soc., N.S., vol. iii., p. 447. A copy of the work is mentioned in Rieu, i., p. 243. On fol. 55^a, line 13, the author incidentally mentions the name of Jahângîr as the reigning king, عهد خلیفہ زمان جهان گیر بادشاہ ۵. We can therefore conclude that he wrote his history during the time of that emperor. He frequently quotes the Akbar Shâhi, i.e. *Tabaqât-i-Akbar-Shâhi*, and in rare instances the Firîghtah.

Contents:—

History of Bahlûl Lodi, fol. 3^a.

Sikandar Lodi, fol. 33^b.

Ibrâhîm Lodi, fol. 89^b.

Fârid bin Hasan Sûr, entitled *Shîr Shâh*, fol. 114^b.

Islam Shâh, fol. 177^b.

Muhammad 'Adil, fol. 205^b.

Dâ'ud Shâh, fol. 220^a.

On fol. 218^a it is said that Muhammad 'Adil died in A.H. 968 = A.D. 1550, after a reign of eight years. After a short account of the

confusion which followed 'Ádil's death, such as the assumption of the government by his son Shir Sháh, the proclamation of Sulaymán Kurrání, and after his death, of his son Ráyazid, the author begins the history of Dá'ud Sháh, fol. 220*. The history ends with an account of the battle between the Mughals and Dá'ud Sháh, which took place on 15 Rabi' II, A.H. 983 = A.D. 1575 (the reading in the text تھد و هشاد و هشاد و مہ، i.e. 988, is evidently a mistake for تھد و هشاد و هشاد و مہ). It is said here that Dá'ud Sháh was arrested and beheaded, and his head sent to Akbar, by order of Khán Jahán (and not Khán Khánán, as wrongly asserted by Elliot, *loc. cit.*). The following chronogram at the end expresses the date of this incident:—

ملک سلیمان ر داؤد رفت

Written in ordinary Indian Tálibí, with the headings in red.

Not dated, apparently 19th century.

J. H. Blochmann, whose valuable notes are occasionally found in the copy, makes the following remark on the fly-leaf at the beginning:

“تاریخ داؤدی” From the reign of Bahlúl to 984 A.H., when Dá'ud was killed.”

“J. H. Blochmann, 1870.”

“The work is rare, and earlier than the *Makhzan-i-Afghání*. The object of the latter work, moreover, is to flatter the Afghans at the expense of the Mughals.”

HISTORY OF THE TIMURIDS.

BÂBUR.

No. 549.

fol. 366; lines 15; size $9\frac{1}{4} \times 5$; $7\frac{1}{4} \times 3\frac{1}{4}$.

وَاقِعَاتِ بَايْرِي

WÂQI'ÂT-I-BÂBURÎ.

The autobiography of the emperor Bâbur, translated into Persian from the Turki original, by Mirzâ 'Abd-ur-Rahîm Khân Khanân, son of Bayrâm Khân.

Beginning:—

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه در
دوازده سالگی پادشاه شدم

The work, which is also called *تُوزُكِ بَايْرِي*, was translated into Persian by the order of Akbar in A.H. 998 = A.D. 1589.

'Abd-ur-Rahîm Khân, better known as Khan Khanân, celebrated as a general under Akbar, was born at Lahore, 14th Safar, A.H. 964 = A.D. 1556, and died at Dilîl, A.H. 1030 = A.D. 1620. Well known also for his liberality and literary accomplishments, he was a great patron of literature, and himself well versed in Arabic, Persian, Turkish and Hindi. His generosity towards men of letters attracted a very large number of scholars and poets from distant parts, to which fact the Ma'âşir-i-Hâhimî is a sufficient testimony. A detailed account of his life is given in Blochmann's *A'in-i-Akbarî*, vol. i., pp. 334–330.

A translation of this version, begun by Dr. John Leyden, revised and completed by Wm. Erskine, with a very learned introduction and valuable and instructive notes, was published in London, 1826. An abridgment of Leyden and Erskine was published, London, 1844. Extracts are given in Elliot's *History of India*, vol. iv., pp. 221–287.

MSS. of the Turki original are noticed in Brit. Mus. Add. 26,324, and India Office No. 214. The text was edited by N. Ilminski, Kazan, 1857, and a facsimile was published by the Gibb Trust in 1903, with an index prepared by Mrs. Annette S. Beveridge. A French translation from the Turki was made by M. Pavet de Courteille, Paris, 1871. An English translation of the original by Mrs. Beveridge is now in course of publication in London.

See also Mackenzie Collection, vol. ii., p. 124; King's College Library, Cambridge, No. 96; Onseley Collection, Nos. 343-344; Copenhagen Catalogue, p. 19; Mélanges Asiatiques, vol. iii., pp. 484-88; Rien, i., p. 244; Ethé, Bodl. Lib. Cat., Nos. 180-183; Ethé, Ind. Office Lib. Cat., Nos. 216-218. A fine illuminated copy is preserved in the Alwar Palace Library. For an older Persian translation of the work, commenced in A.H. 994 (A.D. 1586) by Mirzâ Pâyanda Hasan Gaznawi, and continued by Muhammad Quli Mughal Hisârî, see Biou, ii., p. 799; Ethé, Bodl. Lib. Cat., No. 179; Ethé, India Office Lib. Cat., No. 215.

This MS. brings the narrative down to the 3rd Muharram, A.H. 936 (A.D. 1529), and breaks off with the words بکوالیار درستاده شد که کواچار را با یقان سپردہ.

The MS. is dated Gaznîn, A.H. 1082, and was written in the 14th year of Aurangzib's reign by two scribes, viz. the first half by Ibrâhim Beg, and the second half by 'Âshûr Beg, for the library of a certain noble whose name, unfortunately, has been effaced by some mischievous hand:—

ختم نسخه واقعات باپری معه الغیر والغایب در خلّه طیبه
خرزین بتاریخ ششم روز سه شنبه شهر ربیع سنه ۱۰۸۲ هجری مطابق
جلوس والا سنه ۱۳ -

ایکه در آلین معنی پوری
لیست از انصاف طبعت را گزیر
از من مسکین درین مشکین سواد
گر خطاطی رفته است آهو مگیر

کتبه احقر العباد ابراهیم بیک من ابتدا تا اواسط و لرا عنده از
اواسط تا اواخر عاشر بیک ملازمان سرکار بجهة کتابخانه سرکار
مستغنى الكتاب خان نگاشت

The original folios are inlaid in new margins.

Written in fair Nastâliq, within gold-ruled and coloured borders,
with an illuminated head-piece at the beginning.

HUMÂYÛN.

No. 550.

fol. 54; lines 21; size 12 × 8; 8½ × 5½.

تذكرة الواقعات

TADKIRAT-UL-WÂQI'ÂT.

The private memoirs of the emperor Humâyûn (who reigned from A.H. 937-963 = A.D. 1530-1556), written by his ewer-holder Jauhar,
جوهر آفتابی.

Beginning:-

الحمد لله رب العالمين و الصلوة على رسوله
 بعد حمد الله خدا و نعمت رسول
 بشنو این فضل را بسم قبول
 اما بعد چنین گوید بدده درگاه خلائق همراه اکبر جوهر الح

The author, Jauhar, tells us in the beginning of the work that, as on all occasions he remained in constant attendance upon his royal master, it occurred to him that he should record all the events in his master's life of which he had been an eye-witness. He then goes on to say that he commenced the work in the beginning of A.H. 995 = A.D. 1587, that is, thirty-two years after Humâyûn's death, and entitled it تذكرة الواقعات.

He gives us several incidents concerning himself. On fol. 49* he states that in A.H. 982 = A.D. 1554, when he was appointed the collector of Haybatpâr, he found there a very curious custom among the Afghan farmers: they used to pledge their wives and children to the Hindû bankers for money advanced in lieu of the collections. So he took all the grain, that had been concealed by the Afghan peasants in dry pits, and after selling it he paid the bankers and liberated the wives and children of the farmers. This noble deed of Jauhar was so much

appreciated by Humāyūn that he appointed him collector of the several villages of Tatar Khān Lodi. Towards the end, on fol. 53^b, Janhar tells us that he was appointed treasurer of the Panjab and Multān. See Elliot, History of India, vol. v., pp. 136–149; Rieu, i., p. 246; Ethé, India Office Lib. Cat., No. 221.

An English translation of the work was published by C. Stewart for the Oriental Translation Fund, London, 1832. This translation of Major Stewart has been severely criticised by Mr. Wm. Erskine, who remarks thus: "The translation of Major Stewart is no translation at all. It is full of errors. It adds, takes away, alters. It is not trustworthy, and one does him no injustice in pronouncing him ignorant of the history and manners of the times, ignorant of the geography of the country, ignorant of the language, ignorant of the duty of a translator."

In the colophon the work is called *تاریخ همایون*.

It is a modern copy, transcribed at the request of the founder of the Library by Sayyid Farzand Ahmad Ṣafīr Balgrāmi.

Dated 'Azimābād (Patna), Ramadān, A.H. 1278.

Written in a careless Indian cursive character.

AKBAR.

No. 551.

foll. 338; lines 21; size $15\frac{3}{4} \times 10\frac{1}{4}$; $10\frac{1}{2} \times 6\frac{1}{2}$.

تاریخ خاندان تیموریہ

TÂRÎKH-I-KHÂNDÂN-I-TÎMURIYAH.

An excellent and richly illustrated, but slightly defective, copy of an otherwise unknown history of Timur and his successors in Iran, and of Bâbur, Humâyûn and Akbar down to the 22nd year of his reign. A fly-leaf at the beginning contains the following autograph note of the Emperor Shâh Jahân:

بسم الله الرحمن الرحيم

این تاریخ که مشتمل است بر مجمل احوال حضرت صاحبقران کیمی
سلطان و اولاد امجاد آنحضرت و مراجح ایام حضرت عرش آشیانی
افزار الله برهانه تا سال بیست و دوم در عهد دولت شاه پادشاه تصویف
بمده خوره شاه جهان پادشاه بن جهانکیر پادشاه بن اکبر پادشاه -

This history, says Shâh Jahân, containing the account of Timur and his descendants and of Akbar down to the 22nd year of his reign, was composed in the time of "Shâh Bâbâ," as Shâh Jahân used to call Akbar.

The MS. is defective at both ends. It opens abruptly in the middle of the introduction thus:—

بموجب حکم جهانمطاع مسود اوراق جز شرح احوال که مقصود
بالذات فی تاریخ است نبی تویسند -

and breaks off immediately after the account of Akbar's second campaign in Gujârât, in the 19th year of his reign (A.H. 981 = A.D. 1573). The history of the 20th, 21st and 22nd years is wanting.

The name of the author and the title of the work are not found in the text; but in an endorsement we find "تاریخ خاندان تیمور" ("Tārīkh Khāndān Timur"). In the introduction the author praises the Zafar Nāmah, the well-known history of Timur from his birth to his death, by Sharaf-ud-Din 'Alī Yazdi (d. A.H. 858 = A.D. 1454). In the latter part of the work he frequently quotes the Tuzuk-i-Bābūrī as his source, while the account of Sultān Husayn Mīrzā and the short sketches of all the famous men of his time (fol. 233^a-236^a) are taken exclusively from the said work:—

سلطان حسین میرزا بادشاہی بود باکثر صفات حمیده آراسته . . .
حضرت فردوس مکانی چند کلمه از احوال او در واقعات خود بقلم
در آورده اند که ترجمه آن عبارت که بزیان ترکیست لفظ بلطف همین
اسن و ای هیچ کوئه تغیر و تبدیل لومشته می شود .

The want of headings, spaces for which have been left blank throughout, puts the reader to no small trouble in studying the contents. There are several lacunae. In some places folios written by a later hand have been inserted, viz. at fol. 81-85, 256, 271. In many places the catch-words have been cut off by the binder, and it is not always easy to detect gaps.

Contents:—

The history opens with Timur's march in search of Amir Husayn (fol. 7^a), corresponding with the account given in the printed edition of the Zafar Nāmah, vol. i., p. 60.

Timur's campaigns in Samārqand, fol. 12^b.

Timur's march against Kābul, fol. 20^a.

Timur's expedition to Herat, fol. 29^a.

Timur's march against 'Irāq and Fārs, fol. 51^b.

Timur's expedition to Hindūstān, fol. 72^b.

Timur's campaigns in Bagdād, fol. 102^b.

Death of Timur, fol. 134^a.

Mirzā Khalil's installation on the throne of Samārqand, fol. 136^b.

History of Mirzā Shāh Rukh, who ascends the throne of Khurāsān, fol. 138a.

Mirzā Shāh Rukh stabbed in the Mosque, fol. 176^b.

Shāh Rukh's illness and recovery, fol. 184^a.

Death of Shāh Rukh, fol. 185^b.

History of Ulug Beg, 'Abd-ul-Lāṭif, 'Abd Ullah, and Abū Sa'īd, fol. 187^a.

Abul Qāsim Bābur, fol. 189^b.

Sultān Husayn Mīrzā, fol. 213^b.

Children of Sultān Husayn, fol. 234^a.

Nobles and learned men of Sultān Husayn's court, fol. 234^b.

Zahîr-ud-Din Bâbur's accession to the throne of Samârqand, fol. 238^a.
 Bâbur's campaigns in Samârqand, fol. 246^b.
 Bâbur's expedition to Kâbul, fol. 249^b. It is said here that after the conquest of Kâbul by Bâbur, the city was subject to earthquake shocks every day for one month, which destroyed almost all the buildings, and that the city was rebuilt by Bâbur.
 Birth of Humâyûn, fol. 253^b.
 Bâbur takes Qandahâr and gives it to Mirzâ Kâmrân, fol. 260^a.
 Bâbur's invasion of India, and birth of Hindâl, who, it is said, was named after Hindûstân or Hind, as he was born at the time of its conquest, fol. 261^a.
 Bâbur's war with Sultân Ibrâhim and the latter's defeat, fol. 261^a.
 Defeat of Rânâ Sankâ, fol. 270^a.
 Death of Bâbur, fol. 273^a.
 Humâyûn's accession, fol. 273^b.
 Humâyûn takes Champanere, fol. 276^a.
 Birth of Akbar, fol. 284^a.
 Humâyûn meets the Shah of Persia, fol. 286^a.
 Humâyûn's return from Persia and defeat of the forces of Sikandar, fol. 291^a.
 Death of Humâyûn and accession of Akbar, fol. 295^a.
 Akbar's battle with Hîmâ, and the defeat and death of the latter, fol. 296^b.
 Bairam Khân's revolt, fol. 301^b.
 Akbar's campaign in Gujarât, fol. 312^a.
 Akbar's conquest of Chitore, fol. 325^a.
 Akbar obtains Rantambhor, fol. 328^a.
 Victory of Sarnâl, fol. 333^a.
 Conquest of Surat, fol. 334^a.
 Akbar's second campaign in Gujarât, and its conquest, fol. 335^a.
 (This took place in the 19th year of his reign, A.H. 981 = A.D. 1573.)

The copy then breaks off abruptly with an account of Ikhtiyâr-ul-Mulk's death, and Akbar's liberality to those who had rendered good service in this campaign and had distinguished themselves in the battle; after which he, on his way back to home, halts in Sirohi. The concluding words are :—

و رایات نصرت آیات مثرون فتح و ظهر عازم معاودت کشت و در
 نواحی سروهی . . .

This MS. is remarkable for the number and splendour of its illuminations, all of that delicate and highly finished style that was practised by the foremost artists under the patronage of the great Magal emperor Akbar.

The fine art of miniature painting of the Indian Mugal period is mainly due to the first Mugal emperor Babur, who took a very keen interest in it, and brought with him a large number of well-skilled artists of the Iranian school naturalised in China. It received full encouragement at the hands of the emperor Akbar, who, well known for his liberal and enlightened views, took the most practical interest in promoting the fine arts.

The present MS., illustrated by many of the court painters of Akbar, contains 112 large "miniatures," some of which cover two opposite pages. Unfortunately the names of most of the artists, which were given at the bottom of each picture, have been cut off—thanks to the ruthless ignorance of the binder. Those that are legible read thus:—

لعل (5) ; مادهو (4) ; بساون (8) ; کیسو (2) ; دسوئتهه (1) ;
 رام دامن (10) ; مانوله (9) ; جکناتهه (8) ; کهجم (7) ; مکند (6)
 دھنو (15) ; نند گوالیاری (14) ; تلسی (13) ; نانها (12) ; سرون (11)
 and also بھورا and بھورہ as بھورہ (16) ; دھنون (16) ;
 سورجیو کھراتی (19) ; ساھو (18) ; الدست (17) ;
 کنک (22) ; دھرمدامن (21) ; دیو جیو کھراتی (20) ; دیو (20) ;
 سرجن (26) ; بھکوان (25) ; آمی (24) ; جلت جیون (23) ; سینک
 سنکر (29) ; بھیم جیو کھراتی (28) ; سوردادس ولد ایسر (27)
 کھیمن ستکتراش (33) ; کانها (32) ; ازان (31) ; جکن (30)
 مده (37) ; نامان (36) ; پرمجیو کھراتی (35) ; متواہرا (34)
 حسین (44) ; ملا شاہ محمد (43) لوهنکا (42) ; منوهر (41)
 کمال (47) ; حیدر کشمیری (46) ; محمد کشمیری (45) ; نقاش
 مسکینا مسکین (50) ; فرخ (49) ; مخلص (48) ; کشمیری
 علی ولد مخلص (51). The first ten and the last three are mentioned
 by Abul Faḍl in his list of the seventeen artists of Akbar's court.
 Nos. 11–13 are noticed by Vincent A. Smith in his History of Fine Art
 in India and Ceylon (pp. 462, 488 and 328 respectively).

In many instances we find two artists bearing the same name. In such cases they are distinguished by the words **کلان** (the elder) and **خرد** (the younger), e.g. **مادھو خرد - مادھو کلان**; **تلسی خرد - تلسی کلان**. Sometimes one illustration is signed by two artists with the words **طرح** (drawing) and **عمل** (colouring); also sometimes **رنگ آمیز** is prefixed to the name of the one or the other, meaning that the drawing is by one artist and the painting by another; while in rare cases we find three artists collaborating in one work—the drawing by one, the painting by another, and the faces (**چهره نامی**) by a third. E. B. Havell (Indian Sculpture and Painting, p. 196) remarks that this division of labour was possibly introduced by Akbar, but that it was not apparently long continued by the Mugal artists.

Among the many Persian MSS. ornamented with pictures for Akbar, Abul Faḍl mentions the following nine:—(1) The Story of Hamzah (داستان امیر حمزہ), represented in twelve volumes, in which clever painters made the most astonishing illustrations for no less than one thousand and four hundred passages of the story. (2) The Chingiz Nāmah, چنگیز نامہ ; (3) The Zafar Nāmah, ظفر نامہ ; (4) The Akbar Nāmah, اکبر نامہ ; (5) The Razm Nāmah, or the Maha Bharat, مہا بھارت ; (6) The Rāmāyan, رامایان ; (7) The Nal Daman, نل دمن ; (8) The Kalīlah wa Dimnah, کلیلہ و دمنہ ; (9) The 'Ayār Dānish, عیار دانش.

These are all known to us except No. 2, the Chingiz Nāmah. Though many works dealing with the Chingizi dynasty have come down to us, no one bears that name, nor, for that matter, would their incidental treatment of the subject entitle them to it. Now, having regard to these facts, viz. (1) that Shah Jahān expressly says that this history was composed during Akbar's reign—this statement being fully supported by the fact that the author always speaks of this emperor in the present tense; (2) that, so far as we know, no other history dealing exclusively and fully with the Chingizi kings, thereby establishing a peculiar claim to the title "Chingiz Nāmah," was composed during Akbar's reign; (3) that the MS. was illustrated by the court artists of Akbar; (4) that no copy of Abul Faḍl's illustrated "Chingiz Nāmah" has hitherto been traced,—it may be hazarded as a conjecture that our MS. is the very work and the very copy mentioned by Abul Faḍl.

Illuminated manuscripts earlier than the fifteenth century are rare. Prof. A. V. Williams Jackson, in his admirable Catalogue of the Cochrane Collection in the Metropolitan Museum of Art, New York, gives a minute description of several illuminations by Bahzād (A.H. 893-931 = A.D. 1487-1524), the most famous of all the Persian

artists who flourished under the Ṣafawis of Persia, and of several executed by one of Bahzād's pupils named Mirak, and several others who lived in the sixteenth century. Rieu, iii., p. 1072, notices a finely illuminated copy of Nīzāmi's *Khamṣah*, dated A.H. 940-949 = A.D. 1539-1542, written by the famous calligraphist Shāh Maḥmūd of Nišāpūr, for Shāh Tahmāsp Ṣafawi (A.H. 930-984 = A.D. 1523-1576). It contains fourt-en miniatures, of which eleven are signed by five artists of the Shah's court, viz. Mirzā Sultān Muḥammad, Mir Sayyid 'Ali, Āgā Mirak, and Muẓaffar 'Ali. A copy of the Dārāb Nāmah, with a number of illustrations signed by the court painters of Akbar, is mentioned in Rieu, Suppl., No. 385, and Mr. Vincent A. Smith informs us that one of these was painted by Bahzād and corrected or touched up by Khwājah 'Abd-uṣ-Ṣamad. The latter was at first attached to Humāyūn, and subsequently attracted the attention of the emperor Akbar, who honoured him with high offices and made him the master artist of his court. The names of Khwājah 'Abd-uṣ-Ṣamad and Mir Sayyid 'Ali (the latter has already been mentioned among the artists of Shāh Tahmāsp's court) are incidentally mentioned on fol. 298^a of the present MS., as the teachers of the emperor Humāyūn. A copy of the Wāqi'at-i-Bāburī, containing sixty-eight whole-page miniatures, signed by the court artists of Akbar, is noticed in Rieu, Suppl., No. 75. The Victoria and Albert Museum, South Kensington, has recently acquired a part of the Akbar Nāmah with about one hundred and ten illustrations, mostly by the painters of Akbar; and the Mahārājah of Jaipūr has an illustrated Razm Nāmah which is said to have cost Akbar more than £40,000.

The miniatures in this MS. are to be found on foll. 1^b; 3^b; 4^b; 5^b; 6^b; 7^b; 8^b; 9^b; 10^b; 11^b; 14^b; 15^b; 16^b-17^b; 18^b; 18^b; 20^b-21^b; 22^b; 23^b-24^b; 24^b; 26^b; 28^b; 30^b; 32^b; 37^b; 38^b; 40^b-40^b; 42^b; 44^b-45^b; 46^b; 48^b-49^b; 51^b; 53^b-54^b; 55^b-56^b; 57^b; 58^b; 59^b; 60^b; 61^b-62^b; 63^b; 65^b-66^b; 67^b-68^b; 69^b; 69^b; 72^b; 73^b; 74^b; 78^b; 80^b; 89^b-90^b; 97^b; 99^b; 101^b; 103^b-104^b; 108^b; 110^b; 113^b; 115^b; 118^b; 121^b; 122^b; 123^b; 126^b; 128^b-129^b; 131^b-132^b; 134^b; 136^b; 138^b; 140^b; 143^b; 144^b; 145^b; 140^b; 147^b-148^b; 149^b; 154^b; 158^b; 159^b; 163^b; 165^b; 166^b; 170^b; 177^b; 178^b; 182^b; 180^b; 193^b; 194^b; 196^b; 205^b; 206^b; 220^b; 227^b; 230^b; 232^b; 241^b; 246^b; 248^b; 252^b; 253^b; 254^b; 260^b; 269^b; 273^b; 277^b; 284^b; 322^b; 323^b; 326^b; 328^b; 331^b; 333^b and 337^b. The most interesting of these are:—

- I. Timūr as a child, playing with his younger comrades, assumes the position of a king, fol. 1^b.
- II. Peace between Timūr and Amir Husayn: they are embracing each other at Qunduz, fol. 21^b.
- III. Timur's campaign against Shāh Mansūr, in which the latter is killed; Mirzā Shāh Rukh, then seventeen years old, joins Timūr, foll. 53^b-54^b.

IV. The death of Prince 'Umar Shaykh (wounded in the neck) from an arrow shot at a venture from the fort of خورمانو.
 و آنحضرت . . . بر بالای بلندی که نزدیک قلعه بود بی الشناقله بر آمد و بخت بر کتفه نداشته از بالای قلعه تیری لبیز الداخت و بر شاهرگ شاهزاده رسید در ساعت جان بجان آفرین سلیم نمود, fol. 59^b.

V. Timur's campaign against the fort of اوونک, and its conquest, fol. 63^a.

VI. Timur's campaign against Bagdād. He takes his position on the bridge. Faraj, the governor of Bagdād, and his daughter try to escape on a boat, but being attacked by Timur's archers throw themselves into the water and are drowned. By Timur's order the boatmen bring out the dead body of Faraj. Timur then orders the town to be sacked, foll. 103^b-104^a.

VII. Timur's mourning for the death of the Prince Muhammād Sultān, the appearance of whose two sons at that time doubles his affliction, fol. 118^a.

VIII. Timur orders preparations to be made for the marriage of Princes Mirzā Uīng Beg, Ibrāhīm Sultān, Jahāngīr Bāiqarā, and others. Four royal camps are pitched at Samārqand. Amir-ziddah Pir Muhammād comes from Gāznlīn, and Timur receives him with great affection. The chief ambassador of Egypt مکلی بوقا presents a giraffe to Timur, fol. 134^a.

IX. Death of Timur, fol. 134^a.

X. Installation of Mirzā Khalīl on the throne of Samārqand, fol. 136^a.

XI. Mirzā Shāh Rukh ascends the throne of Khorāsān, fol. 138^b.

XII. Mirzā Badi'-uz-Zamān comes to beg pardon of his father Sultān Husayn, and is received with honour. Muzaaffar Husayn Mirzā (the younger brother of Badi'-uz-Zamān) and his mother come also to receive the prince. The father forgives his son and embraces him, fol. 232^a.

XIII. Bābur's campaign against Samārqand, foll. 246-248^a.

XIV. Bābur's rejoicings at the birth of Humāyūn. He gives a grand feast to his chiefs and nobles, fol. 254^a.

XV. Humāyūn's accession to the throne, fol. 273^a.

XVI. Campaign of Humāyūn against the citadel of Champanere. After fixing steel spikes in the scarp of the rock, Humāyūn first ascends the fort at night, with Baitam Khān and

thirty-nine other officers, and before sunrise brings his whole detachment within the walls. The Emperor at the head of his detachment, calling out "Allāhu Akbar," forces his way, sword in hand, through the enemy and makes himself master of one of the gates, through which he admits his troops. The garrison is put to the sword, fol. 277^a.

XVII. Birth of Akbar. Humāyūn's wife, Ḥamidah Bāñū Begam, gives birth to Akbar in the castle of Amarkot; though some are of opinion that he was born in a field about a mile from the fort. His mother, dressed in a green robe, is lying exhausted on a couch, and the baby Akbar is seen in the arms of a nurse with a high conical Tartar cap. There is general rejoicing in the harem, and the women are seen in exultation over the birth. In the lower part of the illustration, there is a picture of Tardi Beg Khān bringing the news to Humāyūn, who is encamped about fifteen kos from Amarkot, fol. 284^a.

H. Beveridge, in his "Notes on Persian MSS. in Indian Libraries," published in the Journ. Roy. Asiatic Soc., 1901, pp. 89-85, while noticing some of the interesting Persian MSS. in this Library, attaches the greatest importance to this MS., and particularly to this very illustration, which he says "is a very striking picture of the birth of Akbar." He informs us in a footnote that some of the illustrations in this MS. were photographed for him by Mr. Bourdillon, I.C.S., among which the photograph of the miniature of Akbar's birth was "so interesting that it might have perhaps been published, though it only gave a faint idea." He also points out that a notice of this MS. will be found in Eastwick's *Hand-book for Bengal* (Murray).

XVIII. At Thanesar, on his way to Agra, Akbar learns of a sacred pond on the outskirts of the city, where the Sanyāsis and a large number of Hindus assemble to bathe at the time of the sun's eclipse. The emperor, on hearing that the Sanyāsis have divided into two parties and are about to fight, reaches the place and vainly urges them to refrain. In the midst of the fight Akbar, seeing that one party is getting the worst of it, orders Shamshīr Yār Samārqandi to assist them with his followers; thus strengthened, they are victorious, fol. 322^a.

XIX. Akbar's campaign against 'Ali Quli Khān. He at first rides his favourite elephant called Balsundar, and Mirzā 'Aziz Kokā is seated by him; but when the battle grows hot, he alights and mounts a horse. 'Ali Quli Khān receives a wound from an arrow, and immediately another

arrow strikes his horse. He is thrown, and the elephant named Narsingh comes up and crushes him under foot. Arzāni, the *vakil* of 'Ali Quli Khān, recognises his master's head, and after showing it to the emperor, lays it at his feet, fol. 323^b.

XX. Akbar's campaign against the fort of Chitor. It is night, and Akbar is standing in a shelter erected for him. He has a musket in his hand. The face of Jaimal, the chief of the fort, being discernible by the light cast by the fire of the guns and muskets, Akbar takes aim and shoots him. Jaimal falls from the fort, and the enemy becoming disheartened give up the contest. The emperor returns victorious next morning, fol. 326^a.

XXI. In A.H. 978 = A.D. 1571, on his way from Nagore to the tomb of *Shaykh* Farid Shakarganj, Akbar catches sight of a large flock of wild asses; he pursues these on foot into the jungle, and shoots sixteen, fol. 331^a.

Besides the autograph of *Shāh Jahān* there are several 'Ard-didahs and official seals of the nobles of the Mugal Courts of India. Almost all the seals are in a faded condition. The names of the officials read thus:—

- (1) عبد الله جلبي . . . ۲۲ . . . هـ موال مته جلوس مبارك
- (2) خواجه سهيل
- (3) خواجه هلال
- (4) عبد الفخر
- (5) محمد باقر
- (6) نور محمد

The fly-leaf also bears the signature "Gladwin," with illegible initials and without any date. This must be Francis Gladwin, the well-known Orientalist, who died about 1813. See C. E. Buckland, Dictionary of Indian Biography, p. 167.

A note on the same leaf records the cost of the MS.: هفت هزار روپیہ or 8,000 rupees.

The MS. is written in beautiful bold *Nasta'liq*, within coloured and gold-ruled borders. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour. The binding is modern, rich and tasteless.

No. 552.

full. 301; lines 21; size 14 × 8 $\frac{3}{4}$; 11 × 5 $\frac{1}{2}$.

اکبر نامہ

AKBAR NÂMAH.

The famous history of the Emperor Akbar, including an account of his predecessors, by Shaykh Abu'l-Faḍl, surnamed 'Allâmi, son of Shaykh Mubârak of Nagore, شیخ ابو الفضل عالمی بن شیخ مبارک ناگوری. He was born at Âgrah, A.H. 958 = A.D. 1550, rose to great power, and was assassinated on 4 Rabi' I., A.H. 1011 = A.D. 1602, at the instigation of Prince Salim. A very full account of his life has been given by H. Blochmann in the beginning of his translation of this work, Calcutta, 1873.

The work was completed in Sha'bân, A.H. 1004 = A.D. 1596, the 41st year of the reign. It was continued to A.H. 1010 = A.D. 1601, within a year of the author's death.

The work is divided into three volumes.

Vol. I. is subdivided into the following two parts. *First Part*, containing the Preface and the history of Akbar's ancestors to the death of Humâyûn. *Second Part*, the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Vol. II. History of Akbar's reign from the beginning of the 18th year to the end of the 46th year.

Vol. III. Entitled *Ā'in-i-Akbari*, or the Institutes of Akbar, containing a detailed description of Akbar's empire, his Institutes, the civil and military government, the revenue system, with a detailed statistical description of the Indian empire.

The first two volumes of the Akbar Nâmah have been printed in the Bibliotheca Indica Series, Calcutta, 1877-79, and an excellent translation, with valuable notes, by H. Beveridge, is being published in the same series. A lithographed edition of these two volumes appeared at Lucknow, A.H. 1284. The *Ā'in-i-Akbari*, or the third volume, has been edited by H. Blochmann in the Bibliotheca Indica Series, Calcutta, 1877, and translated by him in the same collection, Calcutta, 1873. An English translation of a considerable portion of this third volume was published by Francis Gladwin in three volumes, London, 1800. Major D. Price has given a copious abstract of the First Part of Vol. I. in the third volume of his Retrospect. See also Elliot, History of India,

vol. v., pp. 1-102; Morley's Descriptive Catalogue, p. 103; De Sacy, Notices et Extraits, vol. x., p. 199; Cat. Codd. Or. Lugd. Batav., iii., p. 9; A. F. Mehren, p. 20; J. Aumer, pp. 89-91; Rien, i., p. 274; Ethé, Bodl. Lib. Cat., Nos. 200-212; Ethé, India Office Lib. Cat., Nos. 235-269; etc. etc.

The present MS. comprises Vol. I. with its two parts.

Beginning:—

الله اکبر انی چه در باختیست ذرف و شناختی شگرف الـ

The Second Part begins thus on fol. 142^a:—

سلسلة انتظام کارگاه آفریش که مظاہر حقیقت نمای الـ

The Khátimah of Vol. I. is missing from this copy.

Written in ordinary Nasta'liq, within coloured ruled borders. The first letters of almost all the words which are to be pronounced with the **خ**مـهـ bear that mark throughout. In some cases letters which are to be sounded otherwise bear the same mark; for instance, we have فـرمـان, أـوـلـاد, etc.

This copy was written in the time of Gázi-ud-Din Haydar, king of Oudh (d. A.H. 1243 = A.D. 1827), the eldest son of Sa'ídat 'Ali Khán (d. A.H. 1229 = A.D. 1814).

Dated 17th Dul-líjjah, A.H. 1242.

Scribe رام بندوت صاحب

No. 553.

fol. 384; lines 21; size 14 × 6; 10½ × 6.

A very neat and good copy of the Second Volume of the Akbar Námah.

Beginning:—

مشن تازه سازم بنام خدای

که نامش بمعنی ابو رهنمای

The MS. once belonged to the library of the great Orientalist, Sir Wm. Gore Ouseley, in whose handwriting the following note is found on the fly-leaf at the beginning:—

انی اکبر نامه بتاريخ هفتم شهر صفر سنه ۱۲۱۹ هجری داخل
کتابخانه انی بندۀ الهی شد حرره گور اوزلی

His signature, "Gore Ouseley," is found on fol. 1^a.

Written in fair Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece. The first four folios at the beginning contain blank columns for an Index of the Contents.

Dated Lahore, 13 Dul-hijjah, A.H. 1059.

Scribe: معین الدین اکبری.

No. 554.

fol. 590; lines 19-20; size $11 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

آئین اکبری
Â'IN-I-AKBA'RÎ.

A copy of the Third Volume of Abu'l-Fadl's Akbar Nâmah, entitled A'in-i-Akbari.

Beginning:—

ای ھمه در پرده نهان راز تو
بھیر انجام د آغاز تو

Written in fair Nasta'liq. Marginal notes and emendations are found in many places. An Index of the Contents occupies the first five folios at the beginning. Foll. 381-478 are written in a careless Nasta'liq hand.

Two notes (written in a Shikastah hand), found at the beginning and end of the copy, are dated the 19th year of Muhammad Shah, A.H. 1139.

Not dated, apparently 18th century.

No. 555.

fol. 291; lines 25; size $20\frac{1}{2} \times 12$; $15 \times 7\frac{1}{2}$.

The same.

Another copy of the Â'in-i-Akbari, beginning as above.
Marginal notes and annotations are not infrequent.

Written in a fair bold Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece.

Not dated, apparently 19th century.

No. 556.

foll. 204; lines 21; size $12\frac{1}{4} \times 0$; $9\frac{1}{2} \times 5\frac{1}{2}$.

سوانح اکبری

SAWĀNIH-I-AKBARĪ. ✓ 7

A valuable and somewhat racy history of the Emperor Akbar, from his birth to the end of the 24th year of his reign, A.H. 987 = A.D. 1579.

Author: Amir Haydar Husayni Wūsiṭi Balgrāmī.
امیر حیدر حسینی واسطی بلگرامی.

Beginning:—

خداوند شاهها هکرته حد گفتارم نیست از سهر زیالیم چه آید
و از کرم بیالیم چه کفاید.

The author was, according to his own statement in the preface to his *Tahqīq-ul-İstilāhāt* (a poetical glossary written A.H. 1189 = A.D. 1775), a grandson of the famous *Ūlāl-Āzād* Balgrāmī. See Rieu, iii., p. 930. مختطف الصرف and مختطف النحو are also noticed in Rieu, ii., p. 857^b.

In the Preface the author says that he has mainly based the work on the *Akbar Nāmah* of Abū'l-Faḍl, which he has abridged here by avoiding its rhetorical flourishes. He also names several other works as his sources, viz. the *Muntakhab-nāhīt-Tawārikh* of 'Abd-ul-Qādir Badā'ūnī, *Tabaqat-i-Akbarī*, *Tārīkh-i-Firishtah*, the *Akbar Nāmah* of Ilahdād Fayḍī, *Ma'āṣir-ul-Umarī* with its *Takmilah*, and the four *Daftars* of the *Manshā'āt* of Abū'l-Faḍl, the fourth of which he says is very rare. These four *Daftars*, says the author, contain much valuable information which is not found in other historical works. In fact he wonders at those historians of Akbar who do not make use of these *Daftars*. We learn, further, that he compiled this work at the desire of William Kirkpatrick, whom he introduces thus:—

امیر کبیر مبدع قوانین ریاست . . . عزیز الملک مشغیر الدوله
بهادر شوکت جنگ ولیم کرک پالریک

William Kirkpatrick was well versed in Oriental languages and Indian lore. He was Persian Interpreter to General Stibbert for periods between 1777 and 1785, and to Lord Cornwallis in the Mysore War, 1791-92. He translated Tipū Sultān's diary and letters from Persian into English. He left India in 1801, and died in 1812. See Buckland, Dictionary of Indian Biography, p. 238.

The work, therefore, must have been written towards the close of the eighteenth century.

Blochmann, in his translation of the *A'in-i-Akbari*, p. 316, note, while mentioning this work, observes that it is "perhaps the only critical historical work written by a native."

Compare Elliot, History of India, vol. viii., p. 193. See also Rien, iii., p. 930, where a copy of the work and a translation of its preface are mentioned.

The present MS. consists of the following two sections or Maqālahs:—

Maqālah I.—Birth of Akbar; his genealogy; account of his early life, fol. 2^b.

Maqālah II.—Akbar's accession, fol. 9^a; first year of his reign, fol. 10^a; second year, fol. 18^b; third year, fol. 22^a; fourth year, fol. 25^b; fifth year, fol. 28^b; sixth year, fol. 46^b; seventh year, fol. 52^b; eighth year, fol. 58^b; ninth year, fol. 65^a; tenth year, fol. 78^a; eleventh year, fol. 87^a; twelfth year, fol. 91^a; thirteenth year, fol. 105^b; fourteenth year, fol. 108^a; fifteenth year, fol. 111^b; sixteenth year, fol. 113^b; seventeenth year, fol. 115^b; eighteenth year, fol. 129^a; nineteenth year, fol. 146^b; twentieth year, fol. 161^a; twenty-second year, fol. 183^b; twenty-third year, fol. 192^a; twenty-fourth year, fol. 198^b.

It ends with an account of the rebellion in Bengal.

In the subscription at the end this copy is said to be the First Volume of the *Sawānih-i-Akhari*. تمام شد جلد اول مسوانح اکبری.

In the colophon, also, it is designated as the First Volume of the work:—

تمام شد کتاب تواریخ مسوانح اکبری جلد اول بتاریخ بیست و
یکم شهر جمادی الفانی سنه ۱۲۷۰ هجری مطابق بیست و یکم ماه
مارچ سنه ۱۸۵۳ خط بیرونی امداد علی ولد احمد علی ماسکن شهر
کالپور

It is noticeable that a space for the insertion of the number of chapters or divisions of the work is left blank in the Preface:—

و این کتاب را بر . . . مقاله ترتیب داده شد

Written in careless Indian Ta'liq, with the headings in red.

Copious marginal notes of great value, in the handwriting of Blochmann, whose signature appears at the beginning of the copy, are found throughout.

JAHÂNGÎR.

No. 557.

foll. 119; lines 12; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

جہانگیر نامہ

JAHÂNGÎR NÂMAH.

Memoirs of the emperor Jahângîr.

This exceedingly valuable MS., dated Haydarâbâd, Dul-hijjah, A.H. 1020 (A.D. 1611), i.e. the sixth year of Jahângîr's reign, is the oldest extant copy of the earliest version of the emperor's Memoirs—the version he wrote in the third year of his reign as a sketch which should afterwards be amplified into a more complete work.

Beginning:—

حمد بی خایس و شکر بی نهایت مبدعی را که بیک امر کن
 اجرام فلکی و اجسام عصری را از مکن عدم بفضای وجود آورد
 و صالحی که طبقات افلاک بر افراحت و بساط خاک را بالواع قدرت
 بیماراست (بیمار است Elliot, vol. vi., p. 264, wrongly reads و آدمی
 زاد را بزبور نطق و زیب عقل اختصاص داد تا بدان تاج کرامت
 و خلعت خلافت پوشید و زمین و زمان را در قبضة تغیر خود
 در آورد.)

There are two well-known texts of Jahângîr's Memoirs, which, though differing from each other, are, more or less, based on the present work. One of them, unanimously admitted to have been written by the emperor himself, covers the period from his accession to the seventeenth year of his reign. It was continued under his supervision by Mu'tamad Khân to the beginning of the nineteenth year. Subsequently, during the time of Muhammad Shâh (A.H. 1131-1161 = A.D. 1719-1748), it was re-edited by Muhammed Ilâdi, who brought

down the history to the end of the reign, and added an introduction containing the history of Jahāngīr from his birth to his accession. The whole of this work was published by Sayyid Ahmad, under the title of *Toozuk-i-Jehangeeree*, Ally Gurb, 1864. A Hindūstāni translation of it, entitled *ترجمہ نزک جهانگیری*, by Sayyid Ahmad 'Ali of Rāmgarh, has lately been lithographed in the Nizāmi Press, Kānpur, A.H. 1291. Jahāngīr himself, in the annals of the seventeenth year (printed edition, p. 352), says that Mu'tamad Khān, who had been employed in writing the history of his reign, was ordered to continue the annals from the date up to which Jahāngīr had written them, and to place the narrative at the end of the emperor's rough copy. He was further instructed to write them in the form of a diary, which, after the emperor's correction, was to be transcribed in a fair copy:—

درینولا که معتقد خان از خدمت دکن آمده سعادت آمسان بوسن
دریافت چون از بندھای مراجدان و شاگردان سخن فهم بود و سابق
لیز سر رشته این خدمت و ضبط وقایع بعهده او بود حکم فرمودم
که از تاریخی که نوشتند ام آینده مشار الیه بخط خود نویسد و در ذیل
ஸوداگر من داخل سازد و انچه بعد ازین مسماح شود بطريق روز نامچه
سوزده نموده به تصحیح من رسالیده به بیاض می مهربد پاشد

Another issue of the authentic text, which brings down the narrative to the end of the twelfth year of the reign, is noticed in Rien, i. p. 253. Shāh Nawāz Khān, in his preface to the *Ma'āṣir-ul-Umarā*, states that the *Jahāngīr Nāmah*, written by the emperor himself, did not extend beyond the twelfth year. This statement proves that he had no knowledge of the continuation of the *Memoirs*. In the annals of the thirteenth year (printed edition, p. 239) it is said that when the *Memoirs* of the first twelve years had been completed, and a fair copy transcribed, Jahāngīr ordered them to be bound, and copies to be distributed to the officers of his dominions. The first copy was presented to Shāh Jahān:—

چون وقایع دوازده سال از جهانگیر نامه به بیاض بوده شده بود
بمتصدیان کتابخانه خاصه حکم فرمودم که این دوازده ساله احوال را
یک جلد مساخته لسخه های متعدد ترتیب نمایند که به بندھای خاص
حنایت فرمائیم و بسا بر بلاد فرسنگاده شود که ارباب دولت و اصحاب
سعادت دستور العمل روزگار خود سازند — روز جمعه هشتم یکی از
واقعه نویسان تمام را نوشتند و جلد کرده بیظار در آورد چون اول نسخه

بود که ترتیب یافته بفرزند شاهجهان که او را در همه چیز از همه فرزندان خود اول میدالن مرعوب نمود و بر پشت کتاب بخط خاص مرقوم گفت که در خلان تاریخ و خلان مقام بان فرزند عذایمت شد.

Attention was first called to this part of the Jahāngīr Nāmah by James Anderson, who translated and published some extracts from it in the Asiatic Miscellany (vol. ii., pp. 71 and 172), Calcutta, 1786, and other portions were subsequently given by Francis Gladwin in his History of Hindostan, vol. i., p. 96.

The other text of the Memoirs, generally rejected as spurious, records events down to the fifteenth year of the reign, A.H. 1029 = A.D. 1619. A copy of it, No. 558, is noticed *infra*. It gives very few dates, and is without much regard to order. The descriptions of property, gold and silver work and jewels, the number of horses, elephants, etc., and the cost of buildings, have all been amazingly exaggerated. It contains stories of Hindū jugglers, magical performances and sleight of hand, such as would hardly be expected from an Imperial pen. It is lacking in historical precision, and omits many things that ought to have formed part of the narrative. The authentic Memoirs, on the other hand, are written in chronological order, the events of the reign being narrated year by year. The style is simple and inornate, and there are no silly stories of Hindū jugglers, nor extravagant descriptions of jewels and the like. Major David Price, who took the spurious text for a genuine production, translated it for the Oriental Translation Committee, under the title of "Memoirs of the Emperor Jehanguir, written by himself, and translated from a Persian Manuscript," London, 1829. It is much to be regretted that this version should have obtained so much currency and credit in Europe. A very old copy of the spurious Memoirs, dated A.H. 1040, i.e. three years after the death of Jahāngīr, is preserved in the Library of the Royal Asiatic Society, London, and is described by Morley in his Descriptive Catalogue, p. 112. This early-dated copy establishes the fact that the text was in existence soon after the death of Jahāngīr. If it owes its existence to Shāh Jahān, which is very possible, the emperor's intention must have been that it should supersede the authentic text, which, in the annals of the seventeenth year, contains very severe reproaches against him as Prince Khurram. The differences between the authentic and the spurious texts were first pointed out by S. de Saey in the Journal des Savans, 1830, pp. 359 and 430, and then by Motley, *loc. cit.*, and lastly, in the most exhaustive manner, by Sir Henry Elliot and Prof. Dowson, in their History of India, vol. vi., pp. 251–391, where copious extracts are given from both texts.

The present work, which, as has been noted, was written by Jahāngīr in the third year of his reign, is the text on which the spurious Memoirs are based. A comparison of this text with the spurious Memoirs

(No. 558) shows a close agreement, apart from the exaggerations which have already been mentioned. Another point of disagreement is the number of verses. The spurious Memoirs contain a much larger number than the authentic text.

This shorter work brings down the annals only to the third year of Jahāngīr's reign, A.H. 1017 = A.D. 1608, when he had reached the age of forty. On fol. 34^b the royal author refers to Prince Parwiz's marriage with the daughter of Mirzā Rustam, which, he says, took place on the 11th of Sha'bān, A.H. 1017:—

دیگر روز یازدهم شهر شعبان المعظم سنه ۱۰۱۷ دیکنتر میرزا رمضان
لپیره بهرام میرزا را بفرزند خود شاهزاده پرویز بکابین یکصد و پنجاه
لک روییه که صد و پنجاه هزار تومان عراق امانت عقد نموده
کدعا ماسختم -

Again, on fol. 106^a, while incidentally alluding to an occurrence which took place in Kashmīr, whither he had accompanied his father on the occasion of his first visit to that place, he says that at the time of writing he was in his fortieth year:—

والحال که عمر چهل سال رسیده آن شده گرسنگی و آن لدت
خوردانی در هیچ وقت نیافتنم -

After a short preface, devoted to the praise of God and the Prophet, the royal author begins the history with the date of his accession to the throne, Thursday, the 8th of Jumādā I, A.H. 1014 = A.D. 1605. The work is very largely devoted to the rebellion of Khusrāu; but references to Akbar are not infrequent. After the account of Khusrāu's imprisonment and his mother's death, the king praises Keshū for his diligent and loyal services, and then the narrative suddenly closes with mention of the practice of Akbar and his officers of discharging guns on the first day of every month:—

بر بست پدر من بود که روز غرہ ماہ اول تشنک بدست مبارک
خود گرفته می اندادهند بعد از آن بعد صبداران و احديان و بوق
الدازان و رعد اندازان و توپ اندازان سر میدادند و در هیچ وقت
خیر این نبود که در سر هر ماہ این شوشا نمی شد و من نیز بدان
دستور اول تشنک درست انداز را خود می اندازم و دیگر شروع از
حمد میشود -

Copies of this work are mentioned in Ethé, *Boll. Lib. Catalogue*,

No. 222; J. Auner, p. 93; and Ethé, India Office Lib. Catalogue, No. 309. See also Elliot, History of India, vol. vi., p. 260.

The title which I have prefixed to this notice appears in a note on the title-page of the MS., written by Prince Muhammed Sultân (d. A.H. 1087 = A.D. 1676), the eldest son of Aurangzib. The prince says that this book, called *Jahângîr Nâmah*, composed by the emperor himself, was seized from the library of Qutb-ul-Mulk at Hyderabad. The note runs thus:—

این کتاب جهانگیر نامه را که حضرت جنت مکانی خود تصنیف
نموده اند در دار الفتح حیدرآباد از کتابخانه قطب الملک گرفته
شد - حجزه محمد سلطان -

The note is testified to by a seal of the prince, dated A.H. 1067 (A.D. 1656). The prince, then, must have taken possession of this valuable MS. in the 29th year of Shâh Jahân's reign, when he took and plundered Golconda. The same title is also given in the illuminated head-piece. Other titles assigned to these Memoirs, whether the genuine or the spurious, are given in the illuminations. The titles are: *Târikh-i-Salim Shahi*, *Târikh-i-Salimi*, *Târikh-i-Jahângîr Nâmah-i-Salimi*, *Tuzuk-i-Jahângîri*, *Kâr Nâmah-i-Jahângîri*, *Waq'iât-i-Jahângîri*, *Maqâlât-i-Jahângîri*, and also *Iqbâl Nâmah*.

The colophon bearing the date of transcription of the copy runs thus:—

بتاريخ يوم الأربعاء سلح زوال العجمة منه ١٠٢٠ در دار السلطنة
حیدرآباد مصعوه عن كل شروق ساد بوصم خراشه كتب اعليه حضرت
السلطان العادل الكامل اختخار السلاطين في الزمان واخر الفوقيين
في الدوران السلطان این السلطان السلطان الفاقان این الفاقان
لا زال رایات دولته منصورة و اعداء حضرته متھوره
بیده الفقیر محمد مومن مشهور به عرب شیرازی سمعت تحریر یافت -

The last figure of the date has been changed to "9." This would have passed unnoticed but for the seal (on the title-page) of Sultân Muhammed Qutb Shâh, the fifth king of the Quṭub Shâhi dynasty of Golconda, who succeeded Muhammed Quli Shâh in A.H. 1020 = A.D. 1611, bearing the date A.H. 1020. This seal also shows that the space left

blank in the colophon for the insertion of the name of the king, for whose library the MS. was written, should have been filled in with that monarch's name. To the left of the seal of Muhammad Quṭub Shāh is the seal of 'Abd Ullah Quṭub Shāh, the sixth king of that dynasty.

The MS. is written in minute Nasta'liq, within gold-ruled borders, with an illuminated head-piece and a double-page floral 'Unwan.

Some folios towards the end are misplaced : the right order seems to be foll. 112, 117, 113–116, 118–119. The catch-words of these folios are wanting. Foll. 56–119 are placed in new margins. There are several 'Ard-didahs on the last page, one of which is dated A.H. 1068.

No. 558.

fol. 114 ; lines 15 ; size 8 × 5 ; 6½ × 3½.

The spurious Memoirs of Jahāngir, amplified from the preceding work and continued to a later period ; see No. 557.

This is the work on which Major Price based his translation, but it contains a continuation not found in the latter.

Beginning :—

ای نام تو سر دفتر اسرار وجود
نقش صفتت بر در و دیوار وجود
در پرده کیریا نهان گشته ز خلق
بعمود عیان بر سر بازار وجود

Then comes the beginning found in the preceding copy :—

حمد بیغایت و شکر بی نهایت مبدعی را آخ

The end of MS. No. 557 corresponds with fol. 61, line 8, of this MS., after which the text runs thus without any interruption :—

الحق که تشنگ اصله بی زنهاریست و در پیدا کردن این مذہبان
فکر درستی کرده اند آخ

This copy contains the Pand Nāmah or the Moral Precepts ascribed to Jahāngir, to which, according to Rieu, i. p. 254, Elliot, vi. p. 261, and some others, Itimād-ud-Daulah wrote the short preface, beginning here on fol. 96* :—

چون طبع حضرت بادشاه مخفی سنج ما با طوار پسندیده و کردار
حیله در همه وقت مایل است .

The Pand Nāmah begins thus:—

نَصَاحَ بَادِشَاهِي — بَايدَ كَهْ فَرِزَنْدَانْ كَامَگَارْ وْ مَرِيدَانْ اَخْلَاصْ
شَعَارْ دَسْجُورْ الْعَمَلْ رَوْزَگَارْ خَودْ سَاخْتَهْ

and concludes with the verse—

مَنْ اَچَهْ شَرَطْ بَلَاشْتَهْ بَا تُوْ مِيكَوِيمْ
تُوْ خَواهْ اَزْ مَضْمَنْ پَنْدْ گَيرْ خَواهْ مَذَلْ

After which the copy ends with a genealogy of Jahāngīr, traced up to Timūr.

On the top of fol. 1^b is found the signature "Gore Ouseley."
Written in ordinary Nasta'liq, within coloured ruled borders.
Not dated, apparently 19th century.

No. 559.

full. 340; lines 27-30; size 12½ × 8¾; 10 × 6½.

اقبالنامہ جهانگیری

IQBĀL NĀMAH-I-JAHĀNGĪRĪ.

A slightly defective copy of the three volumes of the Iqbāl Nāmah, the first two of which are said to be extremely rare.

Author: Muḥammad Sharif, entitled Mu'tamad Khān,
الْمَخَاطِبُ بِمُعْتَمِدِ خَانٍ.

Beginning:—

مِنْهَايَ حَمْدَ لَا مِنْهَا خَدَائِرَا بِي هَمْتَا كَهْ مَا رَا خَلْعَتْ وَجْهُونْ
كِرامَتْ فَرْمَوْدْ -

The author was at first attached to the Court of Jahāngīr, who in the third year of his reign honoured him with the title of Mu'tamad Khān. He accompanied Prince Khurram on his Deccan campaign, from which he returned in the seventeenth year of the reign. He was then entrusted with the duty of carrying on the emperor's memoirs. He rose to greater power during the time of Shāh Jahān, who in the tenth year of his reign gave him the office of Mir Bakhsht. He died in the thirteenth year of Shāh Jahān's reign, A.H. 1049 = A.D. 1639.

ابن دوست محمد

محمد شریف المخاطب بمعتمد خان, mentions the following three works as his sources: (1) the Akbar Nāmah by Abu'l-Faḍl, (2) The Nizām-ut-Tawārikh by Nizām-ud-Din, and (3) Khwājah 'Atā Beg Qazwini's history of Akbar's reign. He adds that he has recorded the events of which he was an eye-witness without any addition or diminution. As regards the events which took place before his time, he did not wholly depend upon the above-named historians, but sought corroboration of their statements from old and trustworthy persons. He says that he completed the work in Kashmīr, A.H. 1029 = A.D. 1619, in the 15th solar year of Jahāngīr's reign, and divided it into three volumes (Jild), the first two of which contain the history of Bābur, Humāyūn, and Akbar, the third being devoted to the history of Jahāngīr.

Contents:—

Vol. I. Birth and genealogy of Akbar, fol. 2^a; Timūr, ibid; Mirān Shāh, fol. 3^a; 'Umar Shaykh, fol. 3^b; Bābur, fol. 4^a; Humāyūn, fol. 11^b.

Vol. II. History of Akbar from his accession to his death, fol. 62^a.

Beginning (agreeing verbatim with the beginning of Abu'l-Faḍl's Akbar Nāmah, of which this volume is an abridgment):—

سلسلہ انتظام کارگاہ آفرینش کے مظاہر حقیقت نبای الْحَق

Vol. III. History of Jahāngīr from his accession to his death, fol. 282^b.

Beginning:—

شاپستہ سریر سلطنت و فرمانروائی و زینتہ افسر

This copy breaks off in the middle of the account of the events which took place after the funeral ceremony of Jahāngīr, corresponding with line 3, fol. 223^a, of the third volume of the Iqbāl Nāmah noticed hereafter.

For other copies see Morley, Descriptive Catalogue, p. 120; N. Lees, Journ. Roy. As. Soc., New Series, vol. iii., p. 459; Stewart, Catalogue, p. 14; Rieu, i., p. 255, and iii., p. 922; Elliot, History of India, vi., pp. 400–438; J. Auner, p. 92; Ethé, Bodl. Lib. Cat., Nos. 224–230; Ethé, India Office Lib. Cat., Nos. 312–323. The third volume of the Iqbāl Nāmah, copies of which are very common, has been printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A.H. 1286. A condensed translation in English of the same volume is preserved in manuscript in the British Museum, Add. 26,612.

Written in ordinary Nastā'liq.

Not dated; apparently 18th century.

No. 560.

fol. 328; lines 21; size 11 x 7; 8½ x 4½.

The First Volume and a portion of the Second Volume of the Iqbāl Nāmah, written, according to the date of transcription given in MS. No. 561, four years before the author's death.

Beginning as above.

In the preface here it is said that the author divided the work into two volumes, the first treating of the ancestors of Akbar and the second devoted to the history of Akbar from his accession to his death. There is no mention of the third volume.

Contents:—

Vol. I. Timūr, fol. 3^a; Mirān Shāh, fol. 5^a; 'Umar Shaykh, fol. 6^b; Bābur, fol. 7^b; Humāyūn, fol. 27^a.

Vol. II. Akbar, fol. 153^b.

The volume breaks off in the middle of the account of Akbar's visit to Fathpūr in the eighteenth year of his reign. The last words are . . . سمعت مروهي راهبری تایید و معه . . . corresponding with line 4, fol. 141^a of the preceding copy.

A note by ایزد بخش رما نبیره آصفخان چغش, dated 24 Ṣafar, A.H. 1087 is found on fol. 71^a.

The fly-leaf contains seals and 'Ard-didahs of Shāh Jahān's time.

No. 561.

fol. 329-619; lines and size same as above.

Continuation of the preceding, opening with the words:—

و معه هذا دولتخواهان بنابر پامن الح

The history of Akbar is followed by an account of his children, his wazirs, etc., ending with a list of the names of the 'Ulamā, physicians, singers and musicians of the emperor's court.

Both the volumes are written in a bold Nasta'liq, by كمال الدين مسعود.

Dated A.H. 1045.

No. 562.

foll. 226; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9\frac{1}{2} \times 5$.

A copy of the Third Volume of the Iqbāl Nāmah, beginning as usual.

This copy ends with a list of the names of the members of the royal family, ministers, learned men, physicians, poets, Huffáz and musicians of Jahāngīr's time.

Written in Nimshikastah, within gold-ruled and coloured borders, with an illuminated head-piece and 'Unwān.

Dated A.H. 12—(?).

Scribe: اسماعيل

No. 563.

foll. 219; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مأثر جهانگیری

✓ ?

MA'ĀSIR-I-JAHĀNGÎRÎ.

A history of the early life and reign of the emperor Jahāngīr, by Kāmgar Husayni.

Beginning:—

جهان جهان نیاپش پادشاه حقیقی را که انتظام و نظام بی آدم
بدستیاری عقل فرمان روایان عدالت پیشه الح

The author was at first attached to Jahāngīr. He received the title of Gayrat Khān from Shāh Jahān, was appointed Sūbhādār of Dihlī, and was subsequently transferred to the Sūbah of Tattah, where he died in A.H. 1050 = A.D. 1640. A detailed account of his life will be found in the Ma'āsir-ul-Umarā. See also Elliot, History of India, vol. vi., pp. 439–445; N. Lees, Jour. Roy. As. Soc., New Series, vol. iii., p. 461; Rieu, i., p. 256; Ethé, Bodl. Lib. Cat., No. 223; Ethé, India Office Lib. Cat., No. 324.

In the preface the author says that the emperor Jahāngīr had written an account of his reign from his accession to a short time before his death, and had entitled it Jahāngīr Nāmah; but as that work did not include the history of the emperor's early life, the author wrote the

present complete history of the life and reign of the king. He finished it in the third year of Shâh Jahân's reign, A.H. 1040 = A.D. 1630, and entitled it Ma'âşir-i-Jahângîrî.

In the conclusion the author says that the emperor's name, نور الدلیل محمد جهانگیر, forms a chronogram for the year of his death, A.H. 1037. He adds that as in the memoirs written by Jahângîr important facts were often mixed with unimportant events, he thought it desirable to give the substance of that work, and to add to it an account of the early life of Jahângîr and the events of the latter part of his reign. The book ends with a prayer for Shâh Jahân, followed by a quatrain in which the title of the work is said to be a chronogram for the date of its completion:—

ابن نامه که بر صحیفه ها مدد حموان
کیرلد ازو بهره اهالی زمان
چون یافست مآثر جهانگیری فام
تاریخ مآثر جهانگیری دام

Contents:—

Short preface by the author, fol. 1^b; genealogy of Jahângîr traced from Timûr, fol. 1^b; birth and early life of Jahângîr, fol. 2^a.

The history of Jahângîr's reign begins with a double-page 'Unwan and an illuminated head-piece. It opens thus:—

تضارف سرا بستان ملت و ملک و طراوت چار چمن دین
و دولت منوط و مربوط بوجود قایض الجود بلند اقبالیست الح

Jahângîr's accession, fol. 32^b; the first year of his reign, fol. 39^b; second year, fol. 48^a; third year, fol. 55^b; fourth year, fol. 61^a; fifth year, fol. 63^a; sixth year, fol. 71^b; seventh year, fol. 79^a; eighth year, fol. 94^a; ninth year, fol. 98^a; tenth year, fol. 107^a; eleventh year, fol. 119^a; twelfth year, fol. 125^a; thirteenth year, fol. 139^a; fourteenth year, fol. 140^a; fifteenth year, fol. 143^a; sixteenth year, fol. 152^a; seventeenth year, fol. 161^a; eighteenth year, fol. 169^a; nineteenth year, fol. 181^a; twentieth year, fol. 195^a; twenty-first year, fol. 199^a; twenty-second year, fol. 216^a; Khâtimah, fol. 218^a.

The account of the events which took place from the death of Jahângîr to the accession of Shâh Jahân, mentioned in Rieu, *loc. cit.*, is not found in this copy.

A correct copy, written in fair *Nastâ'ilq*, within gold and coloured ruled borders, with the headings in red.

Not dated, apparently 17th century.

SHÂH JAHÂN.

No. 564.

foll. 150; lines 17; size 7 x 4½; 5½ x 2¼.

آثار شاهجهانی

ASÂR-I-SHÂH JAHÂNÎ.

A very defective copy of a history of Shâh Jahân and his ancestors, with numerous anecdotes relating to eminent persons and saints.

Beginning :—

ناظمه فصرا آندرت و توانی کجاست که از وصف مالک
الملکی جل و عل نواند بر امد آخ

محمد صادق دھلوی Muhammad Sadiq Dihlawi, seems to be identical with the author of the Tabaqât-i-Shâh Jahâni, which contains similar matter. Compare Rieu, iii., p. 1009; see also Elliot, History of India, vol. vii., p. 133, where the author's works are mentioned.

Regarding the anecdotes, the author tells us in the preface that he extracted them from trustworthy works. He suggests alternative titles for the work, viz. آثار شاهجهانی or اخبار چهانگیری, and dedicates it to the reigning sovereign Shâh Jahân, who is highly enlouged at the beginning.

The work consists of a Muqaddimah, a Maṭla', one Maqṣad and a Khātimah, which, however, is not found in this copy; as follows :—

Muqaddimah.—Meaning of the word "king"; the king's duties towards God and the people, etc., fol. 5*.

Maijla'.—History of Shâh Jahân's ancestors, beginning with Adam, on fol. 7^a:-

مطلع در بیان مجمل از احوال آبا و اجداد حضرت
پادشاه عهد و زمان

Timûr, fol. 29^a; Mirân Shâh, fol. 40^a; Mirzâ Sultân Muhammed, fol. 40^b; Abî Sa'îd, fol. 41^a; 'Umar Shaykh, fol. 53^b; Bâbur, fol. 9^a; Humâyûn, fol. 15^b; Akbar, fol. 60^a; Jahângîr, fol. 65^a.

The folios of the portion covering the history of Shâh Jahân's ancestors are misplaced in a most confusing manner, and the catch-words are omitted. The right order seems to be: foll. 1-8, 17-49, 51, 50, 52-54, 9-16, 55.

This section ends on fol. 66^b with a short history of Jahângîr.

Maqṣad.—Anecdotes relating to the virtues, eminence, justice, noble deeds, etc. of prophets, Khalîfâ, and kings, fol. 67^a:-

مقصد در بیان حکایات و نقلیات الپیا و خلّا، راهدین
و پادشاهان اهل دین الخ

The MS. breaks off with an anecdote of Sultan Giyâṣ-nd-Dîn bin Maḥmûd Shâh of Mâlwah (A.H. 880-906 = A.D. 1475-1500).

The Khâtîmah was most probably devoted to the history of Shâh Jahân.

Written in fair Nasta'lîq, within gold and coloured ruled borders, with a faded head-piece.

The following note by Sir Wm. Gore Ouseley is found on fol. 1^a.

"The history of Shah Jehan, the Moghul emperor of Hindustan, composed by Muhammed Sâdik of Dehli, and including a general account of the Timurian Princes, and a particular one of Shah Jehan the son of Jehangir and grandson of the great Akbar.

It consists of 304 pages. Transcribed in a fine Nastalik character and divided into three sections.

G. O."

The MS. bears the seals of Sayyid Vilâyat 'Ali Khân and Sayyid Khwârishd Nâwwâb of Patna.

The original folios are mounted on new margins.

Not dated; apparently 18th century.

No. 565.

fol. 529; lines 25; size 13½ × 8; 12 × 6.

شاھچهان نامہ

SHÂH JAHÂN NÂMAH.

This interesting volume, comprising a complete history of Shâh Jahân, may be divided into four parts, each the work of a different author, as follows:—

Part I., fol. 1–32. This section, endorsed as اقبالنامہ, Iqbâl Nâmah, comprises the history of Shâh Jahân's early life until his accession to the throne, i.e. A.H. 1000–1037 = A.D. 1590–1627.

Beginning at once with the following heading in red:—

ذکر مطوع نیر جاہ و جلال و طلوع کوکب دولت و اقبال بعیی
ولادت با معاونت شایسته افسر کیانی (بینده اورلک کامرانی چراغ
افروز دودمان کورکانی شاه جوان بخت بلند اقبال صاحب قران ثانی -

The narrative then begins thus:—

جهون منیبت ایزد عز هاھه و ارادت حق جل سیھاھ بانظام
سلسلة صوري و معنوی الخ

In a contemporary endorsement on fol. 1^a this part is ascribed to Mu'tamad Khân:—

اقبال نامہ متضمن باحوال شاهزادگی شاھچهان بادشاھ تصنیف
محمد خان

This is corroborated by the following subscription on fol. 32:—

حقیقت احوال شاهزادگی حضرت خاقانی صاحب قران ثانی
شهاب الدین محمد شاه جهان بادشاھ خازی تا اینجا احوال برگشت
شمال بادشاھزادگی شاھچهان بادشاھ که محمد خان نوشت -

It is doubtful whether this Mu'tamad Khân is identical with the author of the Iqbâl Nâmah. Dr. Rieu, in his Supplement, No. 76, II., where a copy of this work is mentioned, observes: "Mu'tamad Khân, if such be

the author's name, must be a distinct person from his namesake, the author of the Iqbāl Nāmah. The latter, when referring to himself, uses such a phrase as 'the present writer,' while in corresponding passages our author mentions Mu'tamad Khān by name."

Part II., fol. 33-370. پادشاه نامہ, Pādīshāh Nāmah. The first two volumes or Daftars of the Pādīshāh Nāmah, by 'Abd-ul-Hamid Lahauri, عبد الحمید لاہوری, comprising the history of the first two decades of the reign, i.e. A.H. 1037-1057 = A.D. 1627-1647.

Beginning:—

لکاریں کلامی کے گذارش آن دامن سامعہ را جو ہر آگئیں کند

'Abd-ul-Hamid of Lahore, who, according to the author of the 'Amal-i-Salih, was a pupil of Abu'l-Fadl, and died in A.H. 1055 = A.D. 1645, says in the preface that Shāh Jahān, who highly admired the elegant style of Shaykh Abu'l-Fadl's Akbar Nāmah, was in search of an accomplished historiographer to write a history of his reign on the model of the Akbar Nāmah, when he happened to hear of the fame of 'Abd-ul-Hamid, who was then living in retirement at Tattah. Both Dr. Rieu, i, p. 260, and Elliot, History of India, vol. vii., p. 3, say that the author was then living in Patna, but in this MS., fol. 35^a, the name of the place is distinctly written as تھر. The emperor sent for the author and entrusted him with the work.

The second Daftar begins thus on fol. 223^b:—

سپاس و لام امام داور کار ساز و کرد گار بی نیاز را که بعد گاری الخ

The first two Daftars of the Pādīshāh Nāmah have been printed in the Bibliotheca Indica, Calcutta, vol. i., 1867; vol. ii., 1868.

Part III., fol. 372-502. The third Daftar of the Pādīshāh Nāmah, containing the history of the third decade of the reign, i.e. A.H. 1057-1067 = A.D. 1647-1657, by Muhammed Wāriṣ. محمد وارث.

Beginning:—

بِر سر هر نامه دبیر قلم

اُچھے کند بھر تین روم

In the preface to this Daftar, Muhammed Wāriṣ (killed A.H. 1091 = A.D. 1680) tells us that the first two decades, written by 'Abd-ul-Hamid, were revised by Sa'd Ullah Khān. 'Abd-ul-Hamid having become too old to continue the work, the present writer, his pupil, was entrusted with the task, and, Sa'd Ullah Khān having died, was ordered to submit his work for revision to 'Aṭū-ul-Mulk Tāni, entitled Fādil Khān.

For other copies of the Pādīshāh Nāmah see Elliot, History of India,

vol. vii., pp. 3-72, 121-2, where an account of the work, with extracts, will be found; Morley, Descriptive Catalogue, p. 122; N. Lees, Jour. Roy. As. Soc., New Series, vol. iii., p. 462; J. Auner, p. 95; Rieu, i., p. 260; Ethé, Bodl. Lib. Cat., Nos. 232-235; Ethé, India Office Library Catalogue, Nos. 325-330.

Part IV., fol. 503-529. History of the last two years of Shah Jahān's reign, i.e. A.H. 1067-1069 = A.D. 1657-1659, taken from the 'Amal-i-Şâlib of Muhammed Şâlib Kanbû.

Beginning:—

السنة لله كه بفرحي و فیروزی دوز شبہ شره چمادی الآخر مال
هزار و هشت و هفت
هزار و هشت و هفت

corresponding with line 2, fol. 664^b, of the 'Amal-i-Şâlib, No. 569 in this Catalogue.

A very valuable and correct copy. Written in good Nasta'liq, within gold and ruled and coloured borders, with a double-page 'Unwân and beautifully illuminated head-piece at the beginning of each Daftār of the Pâdişhâh Nâmah. It was written at the desire of Mirzâ Sultan Nazâr of 'Âlamgîr's time, and completed on 12 Shawwâl in the 45th year of the reign. The date of transcription and the name of the scribe are given thus in the following colophon at the end of the third Daftār, fol. 502^a:—

بیان دوازدهم شهر شوال سنه پنج و چهل از جلومن میمینت
مانوس باشاد جهان پناه عالم گیر باشاد غازی خلد الله ملکه ابداء
پروردۀ حسنی و اجلال دستگاه میوردا سلطان نظر بخط احقر راجی
من رحمت الله کترین شرف الدین صدیقی انعام یافت

The colophon at the end of the second Daftār, fol. 370^a, dated Jumâdâ I., the 44th year of 'Âlamgîr's reign, runs thus:—

تمت هذه السنة بعون الله تعالى بعarian بیست و هفتم شهر
چمادی الاول سنه ۲۶ از جلومن مبارک باشاد عالمگیر

Fols. 1-32, written in a modern hand, have been recently added.

A learned note, by an anonymous writer, giving particulars of the contents of the whole of the MS., is found on the back of the first page of the Pâdişhâh Nâmah (fol. 33^a):—

درین کتاب شریف و مجلد منیف که موسوم است به پادشاه نامه
و مشهور است به شاهجهان نامه احوال می و دو ساله حضرت شاه

اعلى شهاب الدين محمد شاهجهان صاحبقران ثاني آثار الله برهانه مرقوم است از انجمله احوال بیست ساله یعنی دو دور از اول جلوس بر اورنگ خلافت از منشأت شیخ عبد الصمید لاهوري که تلمیذ علمی فهامي ابو الفضل مبارک بود بتصریح و مقابلة نواب معد الله خان مرحوم و دور میبیوم از منشأت شیخ محمد وارث که هاگرد رویم شیخ عبد الصمید بود و تصریح و مقابلة با منصوبات نواب فاضلخان مرحوم که معروف بعلاء المالک تونی و احوال دو ساله منتقل از شاهجهان نامه از منشأت شیخ محمد صالح کیمی که نام آنرا عمل صالح گذاشته غرضه بیصرف کارنامه شکرف است و از جمله ثناپیس وزیر قدر دانسته است بمقابلة مبلغ دو صد و پانزده روپیه سکه مبارک محمد شاهی بمعرفت محمد صادق کتاب فروش و ارham خانجیو از پسران مرزا سلطان نظر بسلطان خان مرحوم محمد اعظم شاهی ابیاع نموده شد بتاريخ هفدهم شهر جمادی الاول سنه ۹ جلوس معلی - جمادی چند دادم جان خریدم - بعام ایزد عجب ارزان خریدم .

The writer, it will have been seen, says that he purchased the MS. for two hundred and fifteen rupees, in Muhammad Shahi coin, through Muhammad Sadiq, book-seller, and Arham Khanjîn, from the sons of Mirza Sultan Nazar Yasâlat Khân, deceased, of Muhammad A'zam Shah's time, on 17 Jumâdâ I., the ninth year of the reign.

A description of the MS. written in English, and signed "Lewis Dacosta," is found at the beginning of the volume. The same signature, dated 14 July 1827, Calcutta, is found on the back of the same folio. Two other signatures, one of Francis Gladwin, the distinguished Orientalist, who died about 1813, and another, which is illegible, are on the same page.

A seal of Major Polier, dated A.H. 1181, with the following inscription, is found at the top of the page:—

امتیاز الدوله میجر پولر بهادر ارسلان چنگ

The following note to the right of the seal says that the MS. once belonged to Major Polier:—

این کتاب شاهجهان نامه بایس سرکار غیض آثار نواب افتخار
الملک امتیاز الدوله میجر پولر بهادر ارسلان چنگ دام اقباله .

A large seal of the same officer, partly faded, faintly reads thus:—

میر القوی ہولر بھادر . . . پادشاہ عازی

The words پادشاہ عازی probably refer to Shâh 'Âlam (A.H. 1173–1221 = A.D. 1759–1806).

This must be Antonio Louis Henri Pelier, who entered the service of the English in 1762, and subsequently that of the Nawwâbs Shujâ'-ud-Daulah and Âsaf-ud-Daulah. He also served Shâh 'Âlam, and was appointed Lt.-Colonel by Warren Hastings. He studied Hindû mythology and poetry and collected valuable MSS. He returned to Europe in 1758 and died in 1795. See Buckland, Dictionary of Indian Biography, p. 339.

Several 'Arq-didâhs, the dates of which range from A.H. 1184–1187, are found on the title-page of this Pâdishâh Nâmah.

No. 566.

foll. 545; lines 21; size 15½ × 9½; 11 × 6.

پادشاہ نامہ

PÂDISHÂH NÂMAH.

۷۷

Another complete history of Shâh Jahân, from his birth to his death, consisting of two parts, due to two different authors, as follows:—

Part I, foll. 1–309. This is the Pâdishâh Nâmah by Muhammed Amin bin Abu Tâjâsan Qazwini, محدث امین بن ابو الصنف قزوینی also known as Mirzâ Aminâ or Aminâ-i-Qazwini, comprising the history of the early life of Shâh Jahân and the first ten years of his reign.

Beginning:—

طراوت چمن القاظ و تارکی گلشن معانی نسیم بھار ہمراہ
ایسٹ انگل

In the preface the author says that after his arrival in India from his native country Írân, he entered the service of Shâh Jahân as Munshî in the fifth year of his reign. He adds that the emperor, dissatisfied with the works of his court chroniclers, was looking for a better writer,

when the author submitted his account of the Bundela war to him. The emperor, says the author, was highly pleased with it, and appointed him historiographer. That was in the eighth year of the reign. The author was ordered to write a history of the emperor from his birth to the end of the tenth year of his reign. He adds that the title *بادشاه نامه* was given to the work by the emperor himself:—

کتاب مستقطاب که از بادشاه مالک رقاب بادشاه نامه نام
یاخته . . .

He also says that he was asked by the emperor to write another volume, containing the history of the second decade of the reign. But this, we have reason to believe, he never did; for in the 'Amal-i-Salih (No. 569), where our author is spoken of in high terms, we are told that he was at first employed on the Padishah Nāmah, and after that was entrusted with the office of collecting intelligence.

میرزا امینا در اصطلاحات زبان فارسی مهارتی تمام دارد و قاعده
فن اتفاقاً را بقانون نیک می شناسد شاعر سخن از لیامن تکلف میرزا
است و صاحب طبع و ذهن مستقیم و فکر رسا - سابق خدمت
نگارش بادشاه نامه بدو متعلق بود و بعد ازان خدمت جمع و قایع
می پرداخت مردی خوش ظاهر و خوش محاوره بود . . .

Part I. is divided into a Muqaddimah containing the history of the early life of *Shāh Jahān*, a Maqālah devoted to the history of the first ten years of the reign, and a Khātimah containing biographical notices, as follows:—

Muqaddimah.—*Shāh Jahān's* birth, fol. 7^a; his genealogy, fol. 7^b; *Jahāngīr*, fol. 12^a; *Akbar*, fol. 13^a; *Humāyūn*, fol. 14^b; *Bābur*, fol. 16^b; 'Umar *Shaykh*, fol. 18^b; *Abū Sa'īd*, fol. 19^a; *Mirān Shāh* and *Tīmūr*, fol. 19^a.

Maqālah.—*Shāh Jahān's* accession, fol. 85^a; first year of his reign, fol. 102^a; second year, fol. 120^a; third year, fol. 133^a; fourth year, fol. 156^a; fifth year, fol. 172^b; sixth year, fol. 190^a; seventh year, fol. 217^a; eighth year, fol. 240^b; ninth year, fol. 263^a; tenth year, fol. 288^a.

The history of the last year is, however, incomplete, and ends (fol. 299^b) with the month of *Shahriwar*, corresponding to Jumāda, A.H. 1047 = A.D. 1637.

It is said here that the emperor, reverting from the solar to the lunar year, ordered the history of the eleventh year to begin on the first of Jumāda II., the month in which he ascended the throne.

Khatimah.—Biographical notices of eminent men of the period : saints, fol. 299^a; learned men, fol. 303^a; physicians, fol. 305^b; poets, fol. 307^a.

See Elliot's History of India, vol. vii., p. 1; Rieu i., p. 258; Morley, Descriptive Catalogue, p. 121.

Part II., foll. 310–545, taken from the 'Amal-i-Şâlih, comprises Shâh Jahân's history from the eleventh year of his reign to his death.

Beginning, fol. 310^b :—

چون ایام سال بازدھم جلوس میختت مانوس از روز سه شنبه
بخبریت و مبارکی شروع شده اخ

corresponding to fol. 413^b of the 'Amal-i-Şâlih, noticed in No. 569 of this catalogue.

The biographical appendix to the 'Amal-i-Şâlih begins on fol. 509^a.

Foll. 534^a–545^a contain a tabulated index of the names of princes and Amirs, arranged according to their respective rank.

This valuable copy contains twelve large miniatures, painted in the highly finished Indian style of the later Mugal period. Some of them cover two pages. There are also seven beautiful coloured drawings of buildings, mosques, etc. of Shâh Jahân's time. The miniatures and drawings are :—

1. Jahângîr ascending the throne, fol. 27^a.
2. Prince Khusrâu's marriage with the daughter of Mirzâ Muzaaffâr Husayn Şâfiî, fol. 30^b.
3. Scene representing Prince Khurram attacking with a sword a lion which has seized one of his father's attendants, Anûp Râi, by the hand and arm. The account of the occurrence in the text is : Jahângîr, accompanied by Prince Khurram and others, was hunting a lion. Jahângîr's horse took fright at the sight of the lion. The emperor alighted from his horse, and fired, but missed. The lion became furious, and attacked a Mir Shikâr, and after flinging him aside, returned to its place. Jahângîr fired again, but ineffectively. The beast then attacked Jahângîr, whereupon Anûp Râi interposed to save the emperor. The lion wounded Anûp Râi, and seized his hands and arms in its jaws. He succeeded in freeing one hand. Prince Khurram attacked the lion with his sword and saved Anûp Râi. Foll. 32^b–33^a.
4. Shâh Jahân sending the elephant 'Âlamgumân to Jahângîr as a present, fol. 42^a.
5. Shâh Jahân riding a white elephant, fol. 123^a.

6. Marriage procession of prince Dárt Shikth, foll. 186^b-187^a.
7. Prince Aurangzib spearing a furious elephant, fol. 196^b.
8. Sháh Jahán sitting for the first time on the peacock throne, surrounded by his court, and giving rewards to princes and nobles, foll. 241^b-242^a.
9. The Táj at Ágrah, fol. 351^b.
10. The wives, daughters, and other female relatives of Nádr Muhammad Khán entering the harem of Sháh Jahán, and receiving honourable treatment from the emperor's wife, fol. 392^a.
11. Reception of Nádr Muhammad Khán by the Sháh of Persia, foll. 399^b-400^a.
12. Mosque at Akbarábád, fol. 430^b.
13. The Jámí Masjid at Sháhjahánábád, fol. 433^b.
14. Ja'far Khán presenting Ablaq horses to Sháh Jahán, and Dul-faqár Áqá, the ambassador of the king of Rám, bringing Arab horses for the emperor, fol. 479^b.
15. Gate, Delhi Fort, fol. 496^a.
16. Naqqár Khánah, or the "Drum-House," fol. 496^b.
17. The Diwán-i-Khás, fol. 497^a.
18. View of the Delhi Fort, fol. 497^b.
19. The bier of Sháh Jahán being carried to the Táj, foll. 506^b-507^a.

Written in fair *Nasta'líq*, within gold and ruled and coloured borders, with beautifully illuminated 'Unwáns and head-pieces at the beginning of each part. The headings are written in red. All the illustrated pages are profusely illuminated and decorated on the margins with beautiful floral designs.

Not dated; apparently 18th century.

The MS. was seen by their Majesties the King-Emperor and the Queen-Empress on the occasion of their visit to Delhi in 1911, and their signatures appear thus on the fly-leaf at the beginning of the copy:—

"Seen this day December 10th, 1911.
George R.I.
Mary."

No. 567.

foll. 176; lines 20; size 9 × 4½; 6 × 3.

لِطَائِفُ الْأَخْبَارِ
LATĀ'IF-UL-AKHĀBĀR.

A detailed account of prince Dârâ Shikâh's expedition to Qandahâr,
A.H. 1063 = A.D. 1652.

Beginning:—

حمد بیحدی که ابواب فتح را بر روی پادشاهان تواند کشاد مر
خدایبرا سزاست آخ

The author does not mention his name anywhere in the text, but he is most probably identical with Rashîd Khân, known as Muhammâd Bâdi', Diwân of Mahâbat Khân, to whom Khâff Khân, vol. i., p. 722, ascribes the work Târikh-i-Qandahâr. See also Rien, i., p. 204.

The work, to which the author assigns the title Lajâ'if-ul-Akhbâr, fol. 3^b, is also known as تاریخ قندهاری or تاریخ قندهار. The present MS. is however endorsed as "Târikh-i-Arjamand."

The author accompanied the prince Dârâ Shikâh in his campaign to Qandahâr, and was an eye-witness of most of the events narrated by him. As regards the correctness of his statements, he tells us in the preface in a very impressive tone, that he has recorded only those facts of which he was either himself an eye-witness or which he had ascertained from reliable sources, and that, as he was neither a confidential courtier nor an official chronicler, he obviously could not have the slightest motive for telling lies or for flattery; that his only object was to give a true account to his friends in India, who were anxious to know the events connected with the siege of Qandahâr:—

. . . له از مهرمان مجلس خاص و نه از ذمہ بزم اختصاص -
له در نوشتن محاکوم و نه در شیر رسانی مامور که دروغی باید
گفت و افترانی باید بست بواسطه خاطر دوستانی که
در هند اند و گوش بر آواز اخبار قندهار دارند للهی می طرازم
و صورتی می سازم - دروغ بدوسغان نتوان گفت و راست ازیشان
نتوان نهفت

The work is divided into three sections, called *Āgāz*, *Numā'ish* (in Rien, *Paymā'ish*), and *Anjām*, as follows:—

Āgāz.—Account of previous events, namely, the revolt of the Uzbeks under Nadr Muhammad Khān, the governor of Tūrān, A.H. 1056 = A.D. 1646; expeditions under the princes Murād and Aurangzib to Qandahār, and march of Dārā Shikūh to that place, fol. 3^b.

Numā'ish.—Events of the siege recorded day by day, beginning with 10th Jumāda II., A.H. 1063 = A.D. 1652, to 15th Dul-qā'ad of the same year, fol. 13^b.

Anjām (not marked).—Dārā Shikūh's return from Qandahār and his arrival in Multān, on the 9th Dul-hijjah, A.H. 1063 = A.D. 1652.

Spaces for rubrics are left blank in some places.

For other copies of the *Laṭī'if-ul-Akhbār*, see Rien, i., p. 204, and Ethé, India Office Lib. Cat., Nos. 338 and 339.

Written in fair Nasta'liq.

Not dated; apparently 17th century.

A long note, without date or the writer's name, is found on the last page of the MS. The writer of this note says that one of his relatives, who brought him this MS., ascertained from the attendants of Dārā Shikūh that the events narrated in the present work were fully correct. The author of the note adds further that, after the conquest of Qandahār, Dārā Shikūh continued to receive warm favours from Shāh Jahān. He received the title of شاہ بلند اقبال, and in public ceremonies a silver chair, close to the imperial throne, was reserved for him. The prince was further allowed an increment of ten thousand soldiers and ten thousand cavalry, and received a reward of one lakh of ashrafs.

Fol. 1^a contains the signature "Gore Onsley," in whose handwriting the price of the MS. is recorded on fol. 1^a as Rs. 12.

No. 568.

fol. 359; lines 17; size 10 $\frac{3}{4}$ × 7 $\frac{1}{2}$; 9 × 5.

مُلَكْخَاص

MULAKHKHAS.

A history of the first thirty years of Shāh Jahān's reign, by Muhammad Tāhir, with the takhallus *Āshnā*, commonly known as

محمد طاهر Ināyat Khān bin Zafar Khān bin Khwājah Abu'l-Hasan. مختلص بامنها المخاطب به حمایت خان بن ظفر خان بن خواجه ابو السن.

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُرُورُ شَانِ الْمُحَمَّدِيَّةِ
جَهَنَّمَيَّةِ الْمُحَمَّدِيَّةِ

The author was the son of Zafar Khān, governor of Kābul and of Kashmīr. His ancestors were men of letters, and held high offices under the Mugal kings of India. His grandfather, Khwājah Abu'l-Hasan (d. A.H. 1042 = A.D. 1632), who held the rank of 5,000 under Jahāngīr, is spoken of thus in the preface:

وَمَرَادُ از رکنِ السُّلْطَنِ خاصَّهُ شَوَّاْجَهُ ابُو الصَّنْ وَجَدُ امْجَدِ رَاقِمٍ
اسن

Like his father, Muhammad Tāhir was a great patron of learning, and was himself well versed in prose and poetry. He held the office of Dārogah-i-Kutub Khānah, or keeper of the imperial library, and MSS. bearing his seal and signature are extant.* He is the author of a Maṣnawī and a Diwān. See Sprenger, Oude Catalogue, p. 339. ✓

He tells us in the preface that this work is an abridgment of the official record of the first thirty years of the reign, written by 'Abd-ul-Hamid, and continued by Wāris. The author came upon this, he himself says, in the imperial library in the thirty-first year of the reign, A.H. 1068 = A.D. 1657. He states, however, that in recording the events of the fourth to the tenth year, he followed in preference the Pādīshāh Nāmā of Muhammad Amin.

The history, which begins with a short account of Shah Jahan's ancestors and of his early life, is brought down to Jumāda I, A.H. 1067 = A.D. 1656, the end of the thirtieth year. Towards the end is found a short description of the Śūbhās of Hindūstān, followed by a list of the princes and Mansabdārs of Shah Jahan's time. It closes with some select verses composed by the author.

An account of the work, with a translation of the preface and some extracts, will be found in Elliot, Hist. of India, vol. vii., pp. 79-120. See also Morley, Descriptive Catalogue, p. 123; Stewart's Catalogue, p. 15; Rieu, i., p. 261, and iii., p. 1083^a.

* Sayyī's History of Herat in the Būhār Library contains a note in his handwriting.

The MS. is in a damaged condition, and some folios are missing towards the end.

Written in a cursive Nasta'liq.

Not dated; 19th century.

No. 569.

fol. 385; lines 19; size $9\frac{1}{2} \times 6$; 7×4 .

صالح عمل

'AMAL-I-SÂLIH.

A detailed history of Shâh Jahân's reign, together with an account of his ancestors, complete in two separate volumes.

Author : Muhammad Sâlih Kanbû. محمد صالح کنبو.

The author, a native of Lahore, was the younger brother of Shaykh 'Inayat Ullah of Lahore, who is mentioned in the preface as the writer of several works. Prof. Dowson (Elliot, Hist. of India, vol. vii., p. 128), confounds the author with Mir Sâlih Kashîfi, a distinguished calligrapher, who died in A.H. 1061 = A.D. 1650, i.e., nine years before the composition of this work. The author completed the present work in A.H. 1070 = A.D. 1659, for which he gives the chronogram لطیفة فیض الہی. The account of Shâh Jahân's death in A.H. 1076 = A.D. 1665, and of other events, some of which took place as late as A.H. 1080 = A.D. 1669, must therefore be a later addition. Compare Elliot, Hist. of India, vol. vii., pp. 123-132; Morley, Descriptive Catalogue, p. 124; N. Lees, Journal of the Royal Asiatic Society, new series, vol. iii., p. 463; A. F. Mehran, p. 21; Rieu, i., p. 263; Ethé, India Office Lib. Cat., Nos. 332-336. The work is being published in the Bibliotheca Indica, Calcutta.

Vol. I. begins thus:—

مشکفته روئی چمن بیان و خنده ریزی گلین سخن الخ

Contents:—

Preface, fol. 1^a; birth of Shâh Jahân, fol. 4^a; his ancestors from Jahângîr upwards to Timûr, fol. 6^a; history of Shâh Jahân's early life, fol. 13^a; his accession to the throne, fol. 96^a.

The history proceeds year by year. This volume breaks off in the middle of the ninth year, with the words:—

نچار مستدعيات اورا ميدول داشته خاطر اورا يهوده وجده . . .

No. 570.

fol. 386-762; lines and size, same as above.

VOL. II.

Continuation of the preceding MS., beginning thus:—

يهوده وجده جمع ساخت بي توقف از حصار بعد بآمدنه

History of the tenth year, fol. 393^a; Shâh Jahân's imprisonment, fol. 679^a; his death, fol. 717^a.

Biographical notices of eminent men of Shâh Jahân's time:— Sayyids and Shaykhs, fol. 721^a; 'Ulamâ, fol. 731^b; physicians and surgeons, fol. 735^b; poets, fol. 737^a; calligraphers, fol. 749^a; list of princes and Mansabdârs, fol. 750^a.

Both the volumes are written by one scribe in fair Nasta'liq, with the headings in red.

Not dated; apparently 18th century.

No. 571.

fol. 78; lines 9; size 10 × 6½; 7 × 4.

A very beautiful copy of a short history of the three great Mugal emperors of India, viz., Bâbur, Akbar, and Shâh Jahân, preceded by an account of their ancestor, Timûr.

Beginning:—

محامد جمیله ساحت کبریانی را سزاست که ظالم ظلم را به معان
لیخ و سیان پادشاهان ذی همان منکھش گردانید آن

The name of the author or the title of the work is not given anywhere in the text, but the fact that the author speaks of Shâh Jahân in the present tense (fol. 60^a), sufficiently proves that the work was written during that emperor's reign.

After devoting a few lines to the praise of God and the Prophet, the author begins at once with the history.

Contents :—

History of Timur, fol. 2^b.

Bâbur, fol. 16^a.

Akbar, fol. 32^b.

Shâh Jahân, fol. 61^a.

The narrative ends abruptly in the middle of the eighth year of Shâh Jahân's reign (A.H. 1044 = A.D. 1634), with an account of the death of Jhajâr and Bikramâjît, whose heads were sent to the royal court. The concluding lines are :—

گروهی از سعادت پژوهان بر پیکر آن دو شیره سر رسیده سرهای
آنها را برپیده روانه درگاه دشمن چرا گاه نمودند و از خزانین و دهانی
اندوخته آن معازه سوخته‌ها یاف کرور بهزانه عامره عاید شد.

A very correct and valuable copy. Written in elegant bold Nasta'liq, on thick and gold-sprinkled paper, within gold and coloured borders, with an illuminated head-piece and a double 'Unwân.

Not dated; apparently 17th century.

Fol. 1^b contains the name "Claude Martin" stamped in red. This is most probably Claude Martin, the French soldier of fortune, who was born January, 1735; joined the service of the Nawwâb Wazir of Oude as superintendent of his artillery and arsenal; accumulated large wealth; rose to be Major General, 1796; built at Lucknow a very large castellated residence for himself, which he called Constantia, and where he was buried, 1800. See Buckland, Dictionary of Indian Biography, p. 276.

AURANGZIB.

No. 572.

fol. 104; lines 17; size 9 x 6; 6½ x 3½.

تاریخ شاد شجاعی

TÂRÎKH-I-SHÂH SHUJÂ'Î.

A history of the exploits of Prince Muhammad Shâh Shujâ', the second son of Shâh Jahân, and of the events which immediately followed before and after the accession of Aurangzib.

Author: Muḥammad Ma'sûm bin Ḥasan Ṣâlih, محمد معصوم بن حسن صالح.

Beginning:—

حمدیکه زبان همچو ما قاصران را بآن دسترس امس نثار کبریای
مقدم مخداؤندیست ال

We learn from the preface that the author was employed in the service of Shâh Shujâ' for twenty-four years. Having obtained a short leave from the prince he, in A.H. 1070 = A.D. 1659, was spending his time at Mâldah when, as he says, "the idea of recording the events of these two or three years, which he had personally witnessed or had heard of from others," occurred to his mind. The date of composition (A.H. 1070) is mentioned in several places, viz., fol. 2*, 13*, 102*, etc.

This work seems to be identical with, or at least a part of, the author's *واقعات عالمگیری* *Futūhât-i-Ālamgiri*, also called *ختوحات عالمگیری* *Wâqi'ât-i-Ālamgiri* (a history of the early part of Aurangzib's reign), mentioned in Elliot, Hist. of India, vol. vii., p. 198. See also Rieu, i., p. 270*, and iii., p. 1049*. The table of contents in Elliot's copy gives 55 chapters, but there is no table of contents or divisions in our copy. It begins with an account of the four sons of Shah Jahân, fol. 3*, after which the author narrates the victories of Aurangzib. He gives a most pathetic account of the last days of Dârâ Shikûh, fol. 92*, followed by the history of Shâh Shujâ', fol. 94*. The MS. ends with an account of

the defeat of Shâh Shwâjâ by Mu'azzam Khân, and the former's flight to Tândah.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

Spaces for headings are left blank in the MS. The colophon says that the scribe نور محمد پهلوی copied the MS. for one میرزا ناصر.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwnrshid Nawwâb are found at the beginning and end of the copy.

No. 573.

foll. 82; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

فتحية عربیہ

FATHÎYAH-I-'IBRÎYAH.

An account of the disastrous expedition of Khân Khânân Mir Muhammad Sa'id Ardashâni (better known as Mir Jumlah) against the principality of Kûch Bihâr and Âshâm, in the fourth and fifth years of the reign of Aurangzib, A.H. 1072 and 1073 = A.D. 1662 and 1663, together with a description of the country and its inhabitants.

Author: Ibu Muhammad Wali Ahmad, surnamed Shihâb-ud-Din Talish, ابن ولی محمد العلّقاب بشهاب الدین طالش.

Beginning:—

جنود نا معدون حمد ملّا زم خضرت مالک الملک علی الاطلاقی
است که صفت آرایان معرکة شریعت و خلیقت الخ

The work is commonly called Târikh-i-Âshâm and also Târikh-i-Mulk-i-Âshâm. It is also known as فتح عربیہ, فتحیۃ عربیہ, فتح عربیہ, عجیبۃ عربیہ. On fol. 5^b of the present copy the author calls the work فتحیۃ عربیہ, and explains the meaning of the title thus:—

و چون ابن تالیف مشعر از فتح و عبرتست بفتحیۃ عربیہ موسوم
شدت.

The author was in constant attendance on the Khân Khânân through the whole campaign, and was not only an eye-witness of all the events narrated in the work, but actually shared in all the fatigues and dangers of the expedition.

The work is divided into a Muqaddimah and two Maqālahs, as follows:—

Muqaddimah.—Causes of the march of the imperial army into Kūch Bihār and Āshām, fol. 5^b. مقدمه در بیان آشام و سبب توجه اعلام ظفر فرجام به تشهیر کوچهار.

Maqālah I.—Khān Khānān's march against Bīm Narāyan and conquest of Kūch Bihār, fol. 9^b. مقاله اول در ذکر توجه نواب مستغنى القاب باستھان نیم نرانی راجه کوچهار و فتح آن سرزمین بتأثید آفریدگار.

Maqālah II.—Conquest of Āshām, fol. 17^b. مقاله دوم در ذکر نهضت موکب ظفر انعام جانب آشام و فتح آنملک بعض ملک عالم.

The history ends with the death of the Khān Khānān, which took place on a boat at a distance of two *kos* from Khidrāpūr, on Wednesday, the 2nd Ramaḍān, A.H. 1073 = A.D. 1663. The words مسد آرای بهشت form the chronogram of his death.

Dr. Ethé, Bodl. Lib. Cat., No. 240, notices a copy of this work in which the history is brought down to the month of Shā'bān, A.H. 1076 = A.D. 1666. This is unaccountable, since the date of composition, A.H. 1073, is distinctly given here at the end of this copy as well as of the following one:—

در سنه تلخ و سبعين و الف خيرت خير الانام تصييف ندو
شهاب الدين احمد.

Comp. Rieu, i., p. 266; Ethé, India Office Lib. Cat., Nos. 341-343; Stewart's Catalogue, p. 18. See also Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, Hist. of India, vii., pp. 199 and 265-269; Blochmann, J.A.S.B., vol. xli., p. 51; Garcin de Tassy, Littérat. Hind., vol. i., p. 233. A Hindūstānī translation of the work, entitled تاریخ آشام, by Mir Bahādūr 'Alī Husaynī, was published at Calcutta, 1805, and a French version of the same by T. Pavie, Paris, 1845.

The present copy, a valuable one, was written by the author's grandson, I'tiṣām-ud-Dīn, in the house of Mr. Archibald Swinton, in England, A.H. 1181, as would appear from the colophon, which runs thus:—

کاتب العروف اعتماد الدین ولد شیخ تاج الدین ابن شیخ شهاب الدین بیاری بیست و یکم شهر جمادی الثانی سنه ۱۱۸۱ هجری در ولایت انگلستان خاندان مستر سویتن بیهادر . . .

I'tisām-ud-Din, the scribe of this copy, is well known by his work, شکر ف نامه و لایت, in which he gives an account of his journey to Europe. (An abridged Urdu version of this شکر ف نامہ has been published, with an English translation, by Lieut. James E. Alexander, London, 1827.) I'tisām was attached as Persian Munshi to the Mission of Captain Swinton, who was dispatched to England with a letter from Shāh 'Alam to George III. He left for England in Sha'bān A.H. 1180 = A.D. 1766, and returned in A.H. 1183 = A.D. 1769.

The copy is written in bold Indian Nasta'liq.

Valuable marginal notes are found throughout the copy. The MS. is in a damaged condition, and is separated from the original binding.

No. 574.

foll. 94; lines 13; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 2\frac{3}{4}$.

The same.

Another copy of Shihāb-ud-Din Tālīsh's history of Āshām.

Muqaddimah, fol. 4^a.

Maqālah I., fol. 6^a.

Maqālah II., fol. 10^b.

In the conclusion the author says that he commenced the composition on the 4th of Ramaḍān, and completed it on the 20th Shawwāl, A.H. 1073 = A.D. 1663:—

وقد شرعت بتأليفه رابع الصيام وفرغت من ترتيبه عشرين
شوال العظام وكان ذلك في سنة ثلث وسبعين وalf من هجرة
خير الانام

The MS. is not dated, but its appearance tends to suggest that it was written immediately after the composition.

A correct copy.

Written in Shikastah, within gold-ruled borders.

Fol. 93 should be followed by fol. 88.

No. 575.

foll. 226; lines 13; size $12 \times 7\frac{1}{2}$; 8×4 .

The same.

Another copy of the preceding work.

Muqaddimah, fol. 8^a.

Maqālah I., fol. 13^b.

Maqālah II., fol. 25^b.

A splendid copy, written in beautiful Nasta'liq, within gold-ruled borders, with a finely illuminated 'Unwān and head-piece. The headings are written in red throughout.

Not dated; apparently first half of the 18th century.

A note on the fly-leaf says that Sayyid Muhammad Ismā'īl, son of Sayyid Khwārāshid Nawwāb, of Patna, presented this copy to the library, 21. 4. 1903.

No. 576.

fol. 441; lines 17; size 12 × 7½; 8 × 4½.

عالمگیر نامہ
‘ĀLAMGÎR NÂMAH.

A history of the first ten years of Aurangzib's reign.

Author: Munshi Muḥammad Kāzim bin Muḥammad Amin Munshi,
منشی محمد کاظم بن محمد امین منشی

Beginning:—

ای داده بعقل ہر تو آکاہی
شاہان ڈ تو کامیاب ہاہمہاہی
آڑا کہ ڈ کالنات برق خواری
بر سر نہیں افسر ظل اللہی

The author was a son of Mirzā Amin, whose history of Shah Jahān, entitled Pādīshāh Nāmah, has been noticed (No. 566) in this Catalogue. Muḥammad Kāzim tells us in the preface that he was appointed Munshi to the emperor Aurangzib in the first year of the reign. The emperor held a high opinion of the author's attainments, and, being fully satisfied with the style of his writing, ordered him to write a history of the reign. The author was instructed to prepare the work from the official records, and to submit the same to the emperor for correction.

The history begins with an account of Aurangzib's departure from Aurangābād in Jumādā I., A.H. 1068=A.D. 1657, and is brought down to Rajab, A.H. 1078=A.D. 1667.

Morley, in his Descriptive Catalogue, p. 125, says that the work was composed in the thirty-second year of Aurangzib's reign, i.e. A.H. 1100=A.D. 1688. This seems to be improbable, since the author of the Tārikh-i-Muhammadī records Muḥammad Kāzim's death in A.H. 1092=A.D. 1681. See Rieu, iii., p. 1083^b.

For other copies of the work see Rieu, i., p. 260; Stewart's Catalogue, p. 15; Munich Catalogue, p. 97; Ethé, Bodl. Lib. Cat., Nos. 243 and 244; Ethé, India Office Lib. Cat., Nos. 347-357. An account of the work, with some extracts, will be found in Elliot, Hist. of India, vol. vii., pp. 174-180. Compare also N. Lees, J.R.A.S., new series, vol. ii., p. 210. The work has been printed in the Bibl. Indica, Calcutta, 1865-1868.

Written in ordinary Nasta'līq, within coloured borders.

Not dated; apparently 19th century.

No. 577.

foll. 373; lines 17-20; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of Muhammad Kāzim's 'Ālamgir Nāmah, beginning without the two opening verses found in the preceding copy:—

اور لک نہیں کھور بیان را تیغ زبان الح

The greater portion of the MS. is written diagonally in Shikastah hand. Foll. 101-135 are written in fair Nasta'līq.

Not dated; apparently 19th century.

No. 578.

foll. 294; lines 15; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

ماثر عالمگیری

MA'ĀŠIR-I-'ĀLAMGÎRÎ.

A history of the last forty years of Aurangzib's reign, i.e. from A.H. 1078=A.D. 1667, to his death, A.H. 1118=A.D. 1706.

Author: Muhammad Sāqī Muṣṭa'īd Khân, محدث ساقی مستعد خان Beginning:—

لہ الصد فی الاولی و الآخرة - خامہ بہ پیراںش حمد جہان
آفیسی ذر لگار است الح

The author was the Munshi of Aurangzib's favourite secretary, 'Ināyat Ullah Khân (son of Mirzā Shukr Ullah), who published the emperor's letters in two separate collections, entitled احکام عالمگیری

and **كلمات طيبات**, and who was appointed **Şubahdār** of **Kashmir** and died A.H. 1139=A.D. 1726.

The author tells us in the preface that the account of the first ten years of Aurangzib's reign was recorded in the 'Ālamgīr Nāmah by Mirzā Muhammād Kāzīm (see No. 576 in this Catalogue), and that the history of the last forty years (which, owing to the emperor's prohibition of writing the events of his reign, was not included in the said work) was still wanting. He therefore, at the request of his patron, the aforesaid 'Ināyat Ullah Khān, wrote this work in the reign of Shāh 'Ālam Bahādūr Shāh, completing it in A.H. 1122=A.D. 1710, for which year the title of the work forms a chronogram. Subsequently he prefixed to it the history of the first ten years, abridged from Muhammād Kāzīm's 'Ālamgīr Nāmah. Compare Morley, Descriptive Catalogue, p. 127; Rien, i., p. 270, and iii., p. 1083^a; Stewart's Catalogue, p. 22; Ethé, Bodl. Lib. Cat., No. 247; Ethé, Ind. Office Lib. Cat., Nos. 365-370, etc. Some extracts are to be found in Elliot, Hist. of India, vol. vii., pp. 181-197. The work has been printed in the *Bibliotheca Indica*, Calcutta, 1870-71.

The history of the first ten years is not included in this copy.

Written in legible Indian Ta'liq.

Dated Rabi I., A.H. 1202.

Scribe: **معظم على**

The MS. was written for the great Orientalist Sir Francis Gladwin, as would appear from the colophon:

تمت تمام هذ

هذا الكتاب مسمى بـأثر عالمكبير في التاريخ الائبي من شهر
ربيع الأول سنة اثنين و مائتين و ألف من هجرة النبوة صلعم من
محميلكاب سركار صاحب عالي فدر والا اقتدار مختار الملك خير الدولة
فرانسيس كلدون بهادر قايم جنگ دام دولته الكاتب معظم على
خفر الله له

The copy seems to have been critically studied by Sir Francis Gladwin, with whose valuable notes and annotations it is full and whose signature appears on the fly-leaf.

SUCCESSORS OF AURANGZÎB.

No. 579.

foll. 87; lines 15; size 8 x 5; 4½ x 3.

تاریخ ارادت خان TÂRÎKH-I-IRÂDAT KHÂN.

The memoirs of Irâdat Khân on contemporary events during the seven years following the death of Aurangzib, A.H. 1118 = A.D. 1706, up to the entrance of Farrukh Siyar into Dihli in Muharram, A.H. 1125 = A.D. 1713.

Author: Mubârak Ullah, poetically surnamed Wâdîh, son of Kifâyat Khân, Shikastah-Nawis, مبارک الله متخلص بواسح ولد کفایت خان، شکسته نویس.

Beginning:—

الحمد لله يقول في حق كلامه فاتوا بسورة من معلم و الصلوة
والسلام على من نطق الخ

The author belonged to a family of noblemen of high rank. His grandfather was Mir Bakhsht to Jahângîr, and his father held high offices under Shâh Jahân and Aurangzib. In the thirty-third year of Aurangzib's reign he was appointed Faujdâr of Jâgnâh, and later on, in the fortieth year of the same reign, received the title of Irâdat Khân, previously borne by his father, and the office of Faujdâr of Aurangâbâd. He died in the reign of Farrukh Siyar, according to Sirâj, Oude Catalogue, p. 151, in A.H. 1128 = A.D. 1715. His son, Hidâyat Ullah, surnamed Hâshdâr Khân, who also received the title of Irâdat Khân, was the Faujdâr of Nûr Mahal, in the Panjâb, and of other places, and died A.H. 1157 = A.D. 1744. See Ma'âşir-ul-Umarâ, vol. i., p. 204. Shîr Khân Lodi, in his Mirât-ul-Khayâl, p. 482, says that Mirza Mubârak Ullah, with the poetical *nom de plume* Wâdîh, an excellent poet, was a pupil of Muhammad Zamân Râsikh (d. A.H. 1107 = A.D. 1695, see No. 360 in this Catalogue). According to the author of the Ma'âşir-ul-Umarâ, Wâdîh has left a *Diwân*.

The author does not give any title to the work, but it is generally called تاریخ ارادت خان Târikh-i-Iradat Khân, after his name. This MS. is, however, endorsed on the fly-leaf at the beginning as تاریخ مبارکی.

The author says at the beginning, as well as at the end, that he completed the work A.H. 1126 = A.D. 1714.

For other copies see Rien, iii., p. 938; Ethé, India Office Lib. Cat., Nos. 389-390. See also Elliot, Hist. of India, vol. vii., pp. 534-544, where an account of the work is given. An abridged translation into English was published by Jonathan Scott, London, 1780.

Written in small Nastaliq, with the headings in red.

Not dated; 19th century.

No. 580.

fol. 86; lines 15; size $11\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

تاریخ محمد شاہ

TÂRÎKH-I-MUHAMMAD SHÂH.

A defective copy of a historical tract relating to the events which took place in the early part of Muhammad Shâh's reign.

On a fly-leaf at the beginning the work is endorsed "Târîkh-i-Muhammad Shâh," but in the colophon it is called تاریخ چھتائی. The MS. is defective at the beginning, and it is impossible to say how many folios are missing. It opens abruptly with the following heading:—

ذکر سلطنت سلطان رومن اختر القب محدث شاہ بن خمسه
اختر جهانشاه بن معظم شاہ . . . باز قلم مشکین رقم و کلک
حقیقت ملک بیگارش سرگذشت دوران آن

The name of the author is not found in the text, and the work is not a connected narrative. We learn, however, that the work was written in the sixteenth year of Muhammad Shâh's reign (A.H. 1147 = A.D. 1734), which the author more than once speaks of as the current year; see fol. 60^a, 64^a, 64^b, etc.

The history begins with an account of the two Sayyid brothers, Husayn 'Ali (died A.H. 1132 = A.D. 1719) and 'Abd Ullah Quṭb-ul-Mulk (imprisoned A.H. 1133 = A.D. 1720). On fol. 43^b the author mentions, from his personal observation, an incident of Mu'izz-ud-Din Jahāndâr Shâh's time (A.H. 1124 = A.D. 1712). On fol. 65^a-65^b he gives us to understand that this "first volume" of the history of Muhammad Shâh deals only with the important events of the reign. This is followed by an account of Sarbaland Khân and the downfall of the Sayyid brothers. In the conclusion the author says that a series of obstacles stood in the way of his writing this work, one of which, he says, was the sad death of his intimate friend Shâh 'Abd Ullah. He then adds that he finished these few pages within a week.

Written in ordinary Ta'lîq.

Dated 10th August, 1811.

No. 581.

foll. 243; lines 11; size $7\frac{1}{4} \times 9\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

تاریخ عالی

TÂRÎKH-I-ÂLÎ.

A history of the successors of Aurangzib from Bahâdur Shâh to Shâh 'Âlam II.

Beginning:—

حمد خداوند جهان آفریعی که بامر کن خلائق هر زده هزار عالم آخ

In the colophon the work is ascribed to Muhammad Sâlib, with the poetical *nom de plume* Qudrat, مصطفی صالح المتعلاص به قدرت, which he adopts in some of his verses devoted to the praise of Shâh 'Âlam.

The full title given to the work in the preface is تاریخ عالی فی سلک الالی. The author wrote the work at the desire of James Brown, معین الدوّله لصیر الملک جیمس برون بهادر صدیق‌مک, most probably identical with the Collector of the Jungleerry districts, 1773, who was sent by Warren Hastings on an embassy to Shâh 'Âlam at Dihli, and wrote "The Indian Tract," published in 1787. See C. E. Buckland's Dictionary of Indian Biography, p. 56.

The history begins with an enumeration of the names of the sons and successors of Aurangzib, after which the author deals with the history of Bahâdur Shâh. The death of 'Âlamgir II. is followed by a history of the early life of Shâh 'Âlam II., fol. 222^a, after which the author gives a summary account of that emperor's reign, closing his narrative with the death of the Mahratta chief Biawâs Râo, who was killed by Ahmad Shâh Abdâlî A.H. 1174 = A.D. 1760. The author gives no dates of the events recorded by him. However, he gives us to understand that he was an eye-witness of most of the events which took place from the time of Muhammed Nâşir-ud-Din to the date of composition of the present work.

Written in Ni'm-Shikastah, with the headings in red.

In the colophon, dated 18th December, 1785, the scribe Sayyid Muhammed Husayn, سید محمد حسین, says that he transcribed this MS. for his patron James Brown (the aforesaid).

A list of the contents, with reference to the folios of the MS., is given at the beginning of the copy.

No. 582.

fol. 410; lines 30; size 12½ × 9; 10½ × 6½.

سیر المتأخرین

✓ SIYAR-UL-MUTA'AKHKHIRÎN.

A history of the Muhammadan power in India, from the death of Aurangzib, A.H. 1118 = A.D. 1707, to A.H. 1195 = A.D. 1781, with a detailed account of affairs in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1780.

Author: گلام حسین بن حیدر علی خان بن مسیح اللہ بن مید فیض اللہ الطباطبائی الصعوی
Author: گلام حسین بن حیدر علی خان بن مسیح اللہ بن مید فیض اللہ الطباطبائی الصعوی

The author belonged to a distinguished family of Bengal. Sayyid 'Alim Ullah of Bengal, his grandfather, was an eminent *Shaykh* of his time. His father, Hidayat 'Ali Khan, was deputy governor of Bibar under Mahabat Jang, and subsequently held the post of Faujdâr of Sonpat and Pânipat under Muhammad Shâh. Afterwards he became the Mir Bakshi of Shâh 'Alam, from whom he obtained for the author the post of Mir Munshi, and the Diwân-i-Tân for his second son Fukhrud-Daulah. After serving for some time under Shâh 'Alam, the author acted as representative of Nawâb Qâsim 'Ali Khan in Calcutta. He subsequently served the English Government in various capacities.

Unlike many other copies, this volume contains the Muqaddimah (Introduction), entitled مقدمة سیر المتأخرین, which the author subsequently added to the work.

Beginning:—

الحمد لله رب العالمين و نصلي على نبيه الكريم و آله المعصومين
اما بعد بر راي دانشوران الخ

This Muqaddimah, dedicated to Warren Hastings, includes the general history of India from the time of the Kauravas and Pandavas to the earlier part of the reign of Aurangzib.

The work is divided into three Daftars, as follows:—

Muqaddimah, designated at the end, fol. 168^b, as Daftar I.
(معت کتاب دفتر اول), treating of the history to A.H. 1098
= A.D. 1686, fol. 1^b.

The work is very popular in India, but it is to be remarked that the contents of this part of the work generally agree with those of the Khulâsat-ut-Tawârikh; and Col. Lees condemns Gulâm Husayn for

plagiarism in having stated that he derived his information from the work of an old *munshi* without mentioning the name of the author of the *Khulāsat-ut-Tawārikh*. See J.R.A.S., new series, vol. iii. But Elliot, vol. viii., p. 2, says that the *Khulāsat-ut-Tawārikh* itself is a gross piracy of an anonymous work called *Mukhtaṣir-ut-Tawārikh*, and holds that it may have been this very work that the author of the *Siyar* used and referred to as the production of "some old *munshi*."

Daftari II. From the death of Aurangzib, A.H. 1118 = A.D. 1707, to A.H. 1195 = A.D. 1780, fol. 169^a. It begins thus:—

ذکر رحلت محمد مصی الـدین اورنگ زیب ... سیاس
بیتیاں و سیایش صرمدی اساس لیاز بارگاہ الح

Daftari III. Account of transactions in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1780, fol. 364^b; beginning:—

حمد و نبای پادشاه علی الاطلاق و شکر و سیاس
خالق انس و افاق جل جلاله را الح

According to the author's statement in the preface to Daftari II., the work was commenced in Safar, A.H. 1104 = A.D. 1779, and completed, as stated in the concluding lines of Daftari III., in Ramadān, A.H. 1195 = A.D. 1780.

For further particulars see Rien, I, pp. 280, 281; Morley, Descriptive Catalogue, p. 105; J. Auner, p. 85; Cat. Codd. Or. Lugd. Bat., iii., p. 14; Ethé, Bodl. Lib. Cat., No. 265; Ethé, India Office Lib. Cat., Nos. 416-420. See also Elliot, History of India, vol. viii., pp. 194-198, etc.

An English translation of the work by a French convert to Islamism, Hāji Muṣṭafā, was published in three volumes, Calcutta, 1789. The first portion was reprinted by General Briggs, for the Oriental Translation Fund, London, 1832. The section relating to Bengal was translated by Jonathan Scott, and printed in his "History of the Deccan," vol. ii., pp. 313-461. The *Muqaddimah* was printed in Calcutta, 1836. The complete work was lithographed, Calcutta, 1833, and Lucknow, A.H. 1283. An Urdu translation by Bakhshīsh 'Alī, entitled *Iqbāl Nāmah*, is mentioned by Garcin de Tassy, Littérature Hindoue, vol. i., p. 111, and another has been published under the title of *Mir'at-us-Salāṭin*.

Written in a learned minute *Nim-Shikastah*, with the headings in red. Portions of foll. 392^b and 400^b are written in a different hand. Spaces for headings are left blank in some places.

The colophon, dated Ḥusaynābād, Wednesday, 29th Rabi' II., A.H. 1230, runs thus:—

الحمد لله والمنة كه کتب هذا که مسمی به سیر المتأخرین امس
بدستیاری اقلام این اقل الانام بتاريخ بستم شهر ربیع الشانی
....

سنه يك هزار و دو صد و مي هجري روز چهار شنبه در قصبه
حسين آباد بعکان لاله دیال دامن کوت انجام و بخلیه ارتسام یافت -

Some mischievous hand has added the name عظیم after
the words اهل الانام.

A note on the fly-leaf at the beginning, apparently written in a
later hand, says that this is an autograph copy :—

كتاب هذا بتاريخ يستم شهر ربیع الثاني سنه يك هزار و دو صد
و سی هجري باتمام رسید لوشن خاص سید علام حسین خان
مفقر امیت -

Another note on the same page, written in a different hand, says
that the writer paid the high price of one hundred and fifty rupees for
this MS. on account of its being the author's autograph :—

نسخه هذا بعلاوه بسیار بقیمت يك صد و پنجاه روپیہ تکراید (sic)
چونکه دست خاص نواب صاحب مرحوم بود بنا بر خیال قیمت
لکردم -

On the right-hand side of this note appears the seal of the Library
of Nawwâb Sayid Vilayat 'Ali Khân (of Patna).

The name of Sayyid Khwurshid Nawwâb of Patna, who presented
this MS. to the Library, is found in several places.

No. 583.

full. 182; lines 31; size $12\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

مقدمة سیر المتأخرین

MUQADDIMAH-I-SIYAR-UL- MUTA'AKHKHIRÎN.

The Muqaddimah or Introduction to the Siyar-ul-Muta'akhkhirin,
beginning and ending as usual.

In the colophon, dated 5th Jumâda, A.H. 33, most probably a mistake
for 1233, the MS. is called the *first jild* of the Siyar-ul-Muta'akhkhirin :
جلد اول سیر المتأخرین.

Written in ordinary Indian Ta'lîq.

No. 584.

fol. 266; lines and size same as above.

A copy of the Siyar-ul-Muta'akhkhirin (without the Muqaddimah), beginning as usual.

Written in the same hand as the preceding copy.

Dated, Hājipūr, Sunday, 14th Safar, A.H. 1233.

Scribe: مسید برکت علی فیضرقی

No. 585.

fol. 221; lines 17; size $10\frac{3}{4} \times 7$; $7\frac{3}{4} \times 5$.

ملخص التواریخ

MULAKHKHAS-UT-TAWĀRĪKH.

?

An abridgment of the Siyar-ul-Muta'akhkhirin.

Author: Farzand 'Ali ul-Husayni, فرزند علی الحسینی.

The preface is defective, opening abruptly thus:—

خرا گذاشت - درین مقام غیر از مقوله خواجه حافظ

شیرازی آخ

The author, a native of Monghyr, says that he wrote this abridgment at the desire of some of his friends, and divided it into three Daftars as follows:—

Daftar I. History of the kings, nobles, etc., of India, from the time of Timur to the twenty-second year of the reign of Muhammad Shāh, A.H. 1152 = A.D. 1739, fol. 5^a.

Daftar II. History of the events which took place in the S̄ābahs of Bengal, 'Azmābād and Orissa, from the time of the S̄ābahdārī of Fakhr-ud-Daulah in 'Azmābād, and of Shujā'-ud-Daulah Shujā'-ud-Din Muhammad Khān in Bengal and Orissa, down to the time of the British Government, A.H. 1195 = A.D. 1780, fol. 51^a.

Daftar III. History from the twenty-second year of Muhammad Shāh's reign to the twenty-third year of Shāh 'Alāni's reign, i.e., A.H. 1152-1195 = A.D. 1739-1780, fol. 160^b.

Each Daftār is preceded by a list of the contents.

A short account of the work is given in Elliot, History of India, vol. viii., p. 199.

Another abridgment of the Siyar-ul-Muta'akhkhirin, by Maulavi 'Abd-ul-Karim, entitled Zubdat-ut-Tawārikh, was printed in Calcutta, 1827.

Written in ordinary Nasta'liq.

دیاض الدین حسین، In the colophon, the scribe, Riyāḍ-ud-Dīn Ḥusayn, of Parganah Shāhpur, district Patna, says that he wrote this copy in the house of his brother Rafī'-ud-Dīn Ḥusayn, for one Shaykh Jamāl 'Alī.

Dated 30th Rabi' I., A.H. 1270.

No. 586.

fol. 113; lines 19; size $11\frac{3}{4} \times 6\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

تاریخ شاد عالم

TĀRĪKH-I-SHĀH 'ĀLAM.

History of the reign of Shāh 'Ālam II. (A.H. 1173–1221 = A.D. 1759–1806).

مَنَّا لَلْ وَلَدْ بِهَادِرْ سُنْكَهْ
Beginning:—

حمد بیحد دادار بیهمال و ملح بیعد مالک الملک ذر الجلآل

The author, a Hindū, is sometimes called Mannū Lāl, and also Mūnnā Lāl. He begins the history with some events which took place at the end of the reign of 'Ālamgīr II.:—

بیان احوال از حضرت عرض منزل عالیگیر بادهاہ برای درستی
سر رشته کلام -

The events of Shāh 'Ālam's reign are given year by year.

Towards the close of the annals of the thirty-first year (A.H. 1204 = A.D. 1789), fol. 102*, the author says that he had been engaged in writing the work from his fifteenth year; that he had then passed his fiftieth, and that his eyesight had grown weak. He had dealt at sufficient length with the annals to the end of the thirtieth regnal year,

and had given a summary account of the events from the beginning of the thirty-first to the forty-eighth year (the end) of the reign:—

پوشیده نماند که راقم این شکر فنامه از عمر هانزده ساله به تسطیر این احوال معادت متوال شاهنشاهی پرداخته بود حالاکه پس پنهان ساله رسید از مشیت الفی روشنی چشم زایل شد و شوق مداعا نویسی تا حال از مر نرفته بود تا سال میم حقیقت صال بمال مشغل برو جریده ثبیت آوردم حالا که از زایل شدن روشنی که تاب و طاقت نمانده از شروع سال می و یکم تا سال چهل هشتم مجمل که بهتر از مفصل است پرداخته شد .

The MS. is valuable inasmuch as it brings down the history to the end of Shah 'Alam's reign. The British Museum copy (Rien, iii., p. 943) ends with an account of the twenty-fourth year of the reign (A.H. 1196 = A.D. 1781). In Elliot, History of India, vol. viii., p. 393, we are told that Sir H. M. Elliot's MS. extended to the twenty-fourth year of the reign, and that at the end Sir Henry had written, "Imperfect as usual." W. Franklin, who mentions the work as one of his sources for the "History of Shah Aulum" (p. 198), designates it as a "MS. of Munnoo Loll, a Hindoo, containing the first thirteen years of the reign."

Written in small *Nim-shikastah*, with the headings in red.

Some folios towards the end are placed in wrong order; the right order seems to be foll. 107, 109, 108, 111, 110, 112–113.

The colophon, dated 5 Rabī' I., sixth regnal year of Akbar Shah II. (A.H. 1226), runs thus:—

نام شد لشة تاریخ شاه عالم نامه تصنیف منشی منا لال پنجم
ماه ربیع الاول سنه ۶ مبارک شاه اکبر شاه پهادر پادشاه خازی .

No. 587.

fol. 267; lines 17; size 12 × 8; 9 × 5.

عبرت نامه

'IBRAT NÂMAH.

?

A detailed history of the reign of Shah 'Alam II. (A.H. 1173–1221 = A.D. 1759–1806), brought down to A.H. 1206 = A.D. 1791, preceded by a short account of his ancestors.

مولوی خیر الدین محمد آبادی
Author: Maulavi Khayr-ud-Din Muhammad Tahabadi,

VOL. I.

Beginning:—

گونا گون معاشر با دشاهی را مزاس است که در طوفان هول افزای
ادرانک الح

The author, who was an eye-witness of most of the events narrated, and took an active share in some of the most important of them, refers frequently to the circumstances of his own life. He describes himself as the servant of James Anderson, British Resident in the camp of Sindhiyah, and as having rendered him great assistance in his negotiations with the Mahrattas, A.H. 1198 and 1199 = A.D. 1783 and 1784. In A.H. 1200 = A.D. 1785 he became seriously ill, and left the service of James Anderson. Subsequently he entered the court of the prince Jahandar Shah, with whom he stayed for more than a year. In A.H. 1202 = A.D. 1787 he went to Lucknow, where he enjoyed the warm favour of Nawwâb Sa'âdat 'Alî Khân. He finally settled in Jaunpûr, where he spent the rest of his life in the enjoyment of a pension from the British Government. He died about A.H. 1243 = A.D. 1827. See Rieu, iii., p. 946, and Elliot, History of India, vol. viii., pp. 237-254. At the request of Abraham Willard, who came to Jaunpûr as District Judge in A.H. 1211 = A.D. 1796, the author also wrote a history of Jaunpûr, known as *Târikh-i-Jaunpûr* (also as *Jaunpûr Nâmah*), an abridged version of which was published in Calcutta in 1814, under the title "Translation of the History of Jounpoor, from the Persian of Fukeer Khyrood-deen."

The author tells us in the preface to the present work that he had written several works on branches of learning other than history. His main object in writing this work was to lay before the public a correct account of the English, and to give publicity to the atrocious deeds of Gulám Qâdir Khân, who had so basely ruined the grandeur and dignity of the noble royal throne of the Timurids. He gives a vivid account of the horrible cruelties practised on Shah 'Alam and his family by Gulám Qâdir Khân. As is well known, though some historians deny that Gulám Qâdir Khân gave the order, he caused the emperor's eyes to be plucked out. Retribution swiftly overtook him. He was made prisoner by the Mahrattas, who cut off his ears, nose, arms, and legs, and sent his mutilated body to Dihli. He died on the road, Rabi' I, A.H. 1203 = A.D. 1788. His career, the author says, was what suggested his giving his work the title of 'Ibrat Nâmah, i.e. "Book of Warning."

There are some discrepancies in the dedication of the work. A copy in the British Museum, Or. 1932, Rieu, iii., p. 946, bears VOL. VII.

a dedication to Muhammad 'Ali Khân, who reigned under the name of Naşir-ud-Daulah, A.H. 1253-1258 = A.D. 1837-1842. In another copy in the British Museum, Or. 1931, Rieu, iii., p. 947, the name of Muhammad 'Ali Khân is replaced by that of the "Lord Marquis Mornington Wellesley," to whom, it is there said, the work was presented at the time of his arrival in the kingdom of Oude (January 1802 = A.H. 1216). The present MS. bears a dedication to سر جارج هلرو بارلو بارنس گورنر چنل بهادر. This must be Sir George Hilaro Barlow, who joined the Bengal Civil Service in 1778, was subsequently Governor of Madras 1807-1813, and died in England, 1846.

According to Rieu (p. 946), the work, in one volume, consists of an Introduction (*Muqaddimah*), three Books (*Daftars*), and a Conclusion (*Khâtimah*). The contents of the present copy are practically the same, but the division is different. It is divided into two Books (*Daftars*). The first corresponds with the Introduction and the first Book of the British Museum copy. The second corresponds with the Books two and three and the Conclusion of the other copy. The present copy is not in one volume, but in three separate volumes, the contents of the first being as follows:—

✓ Daftar I. History of the predecessors of Shâh 'Âlam, from Timûr to 'Alamgîr II., fol. 3^a-47^b.

دفتر اول در ذکر آبای و اجداد شاه عالم باشیده و
پاره از حالات آن برگزیدگان -

The history of 'Alamgîr II., treated more fully, includes the early career of prince 'Ali Ganhar.

Daftar II. 'Ali Ganhar's reception of the news of his father's death; his crossing the Karmânâshâh in the vicinity of 'Azimâbâd (Patna), and his accession, fol. 48^a.

دفتر دویم در ذکر باشیده چهارم از اولاد پابره شاه
عالی مخدود الله ملکه - عبور نمودن شاهزاده عالی گوهر
شاه عالم ولیعهد دریاچه کرم ناسه در حوالی عظیم آباد
با مسح عین خبر شهادت پدر عالیقدر خود (و) بر تخت سورولی
سلطنت جلومن فرمودن -

History of the second year of the reign, fol. 76^a; third year, fol. 83^a; fourth year, fol. 91^a; fifth year, fol. 94^a; sixth year, fol. 109^a; seventh year, fol. 120^b; eighth year, fol. 136^a; ninth year, fol. 138^a; tenth year, fol. 140^a; eleventh year, fol. 143^b; twelfth year, fol. 150^a; thirteenth

year, fol. 155^a; fourteenth year, fol. 164^a; fifteenth year, fol. 177^a; sixteenth year, fol. 189^b; seventeenth year, fol. 190^b; eighteenth year, fol. 214^a; nineteenth year, fol. 220^b; twentieth year, fol. 234^a.

Foll. 183–190 are wrongly placed between foll. 174 and 175.
Written in ordinary Indian Ta'liq, with the headings in red.
Not dated; 19th century.

No. 588.

fol. 116; lines 13–21; size 13½ × 9; 11 × 5½.

Continuation of the preceding copy, beginning with the twenty-first year of the reign, without any heading:—

در این آوان میهمنت افتtran که آغار سال بست بکم جلومن
مطابق یک هزار و یک صد و نود و مه هجری است گیهان خدیو از (?)
مراجعست فرموده قلعه دار الله را از فر قدم خود بیاراست

The five following years are also not distinguished by separate headings.
The twenty-seventh year begins thus on fol. 75^a:—

سوانح منه بست هفتم جلومن مطابق سنه یک هزار یک صد نود
نهم هجری - مشتهر شدن قلعه اکبرآباد از سازش بهوانی سنگه
کمیدان -

The copy ends with an account of the events that followed immediately after Kirkpatrick succeeded Anderson at the court of Sindhiyah, in the twenty-eighth year of the reign, A.H. 1200=A.D. 1785.

In the colophon it is designated "نامہ جلد دوم" i.e. "the second volume of the 'Ibrat Nâmah."

Written in careless Indian Ta'liq, within coloured ruled borders.
Dated, Gázipur, 1878.

امیر الدین مختار

The MS. is full of clerical errors.

No. 589.

fol. 281; lines 13; size 12½ × 9; 10 × 5.

Continuation of the preceding copy, designated on the top of fol. 1^b or "جلد سوم حبرت نامہ" "the third volume of the 'Ibrat Nâmah.'" It

begins with the history of the latter portion of the twenty-eighth year, introduced by an account of Mahārājah Sindhiyah's levities and sluggishness, and his indulgence in merriment and gaieties, which weakened his power:—

پدید آمدن اختلال عظیم در امور ریاست مهاراجه سیندھیه بیهادر
بسبب میلان طبع وی ۴ صحبت مغیران رنگین مزاج و غلبت از
طرف ملک و میاه —

The years are not distinguished by headings, but they may be arranged thus:—

A.H. 1201 (twenty-ninth year), fol. 11^a; A.H. 1202, fol. 54^b;
A.H. 1203, fol. 180^a; A.H. 1204, fol. 239^b; A.H. 1205, fol. 260^a;
A.H. 1206, fol. 279^a.

The last account relates to the conquests of Nawwāb 'Alī Bahādur in Bundelkhand, and his death.

In the concluding lines the author tells us that, as Shāh 'Ālam was still alive, he could not bring his history to an end, but intended, should he live longer, to continue it in a "fourth Daftār," and to add there the history of the southern (Mahratta) chiefs in Hindūstān. The statement in Rieu's copy, that the author promised to include in his "fourth Daftār" an account of the English rulers, specially of Marquis Wellesley, is not found in this copy.

Written in a careless Indian Ta'liq, within coloured ruled borders.

The colophon, dated 6th December, 1886, says that the MS. was transcribed by the order of مسٹر ولیم ارون for the donor of this Library. This is most probably William Irvine, L.C.S.

Scribe: سید نظر حسن ماسکن موضع کچھوا پرگنہ آئدرصلح مارن

No. 590.

fol. 217; lines 15; size 8 $\frac{3}{4}$ × 5 $\frac{1}{2}$; 6 $\frac{1}{2}$ × 3 $\frac{1}{2}$.

An anonymous and untitled history of the successors of Aurangzib, from his death to the thirtieth year of Shāh 'Ālam II.

Beginning without a preface:—

راویان معنی پرداز و ناقلان حقیقت طراز چندین میگویند که پیر
روشن‌شمیر اور لکزیب عالمگیر باشد —

At the end the author mentions the forty-fifth year of Shâh 'Âlam's reign (A.H. 1218 = A.D. 1803) as the current year:—

بعد از ان آوان تا الی الان که سال چهل و هجوم از جلوس والا
ممت جناب حضرت در قلعه مبارک شاه چهان آباد بعیش و کامرانی
بر تخت مسلطنت جلومن فرمایستند —

A note on the fly-leaf at the beginning, as well as the colophon, says that the history ends with the 45th year of the reign of Shâh 'Âlam II. The narrative, however, in the present MS. is brought down only to the 30th regnal year, A.H. 1202 = A.D. 1787, from which one's conclusion is that the copy, notwithstanding its appearance, is incomplete.

Contents:—

- Death of Aurangzib, fol. 1^b.
- A'zam Shâh's accession to the throne, fol. 3^a.
- A'zam Shâh's contest with Bahâdur Shâh, fol. 8^a.
- Death of Bedâr Bakht and A'zam Shâh, and the victory of Bahâdur Shâh, fol. 18^a.
- Prince Kám Bakhs's revolt in Haydarâbâd, fol. 20^a.
- Bahâdur Shâh's march against Kám Bakhs, and the defeat of the latter, fol. 27^a.
- The Sikh War, fol. 32^a.
- Death of Bahâdur Shâh, and the struggle between his sons, fol. 39^b.
- Death of Jahândâr Shâh, fol. 43^b.
- Death of Rafî'-ush-Shân, fol. 46^b.
- Mu'izz-ud-Din's accession to the throne, fol. 47^a.
- Rise of the Sayyids 'Abd Ullah Khân and Husayn 'Alî Khân, and advance of Farrukh Siyar, fol. 53^b.
- Accession of Farrukh Siyar, fol. 63^b.
- Quarrel between Farrukh Siyar and the Sayyid brothers, fol. 66^a.
- Contest of the Hindus and the Muhammadans at Gujarat under Dâ'ud Khân, fol. 71^a.
- Husayn 'Alî Khân's march against and defeat of Dâ'ud Khân, fol. 82^a.
- Mir Jumlah's escape from 'Azimâbâd, fol. 85^a.
- Death of Asad Khân Âsaf-ud-Daulah, fol. 87^a.
- Progress of the quarrel between Farrukh Siyar and the Sayyid brothers, fol. 88^a.
- Imprisonment of Farrukh Siyar, fol. 109^a.
- Proclamation of Rafî'-ud-Darajat and Rafî'-ud-Daulah, fol. 110^a.
- Death of Farrukh Siyar, fol. 112^a.
- Account of Farrukh Siyar's death as given by Muhammad Hâshim 'Alî Khân, afterwards Khâfi Khân Nizâm-ul-Mulk, fol. 113^a.

The author introduces this account with the following heading:—

صورت عبارت محمد هاشم بن خواجه میر مصر تاریخ که خوافی
الاصل از ذمرة نلک بروزان صاحب قران ثالی شاهجهان پادشاه او
و پدرش رفیق سلطان مراد بخش بودند و تاریخی که متنضم احوال
اکثر سلطانین هند عموماً و خصوصاً پادشاهان تیموریه نگاشته تا ابتدای
عهد محمد شاه بن جهان شاه بن بهادر شاه چیطه تحریر در آورده —

Death of Rafi'-ud-Darajat and the accession of Rafi'-ud-Daulah,
fol. 115^a.

Proclamation of Nūkū Siyar at Akbarābād, fol. 116^a.

Death of Rafi'-ud-Daulah, fol. 116^b.

Accession of Muhammad Shāh, fol. 117^a.

Nizām-ul-Mulk's affairs in the Deccan, fol. 122^a.

Death of Husayn 'Alī Khān, fol. 152^a.

'Abd Ullah Khān proclaims Sultān Ibrāhīm, fol. 162^a.

Invasion of Nūdir Shāh, fol. 182^a.

Invasion of Ahmad Shāh Durrānī, fol. 186^a.

Accession of Ahmad Shāh, fol. 189^a.

Safdar Jang's quarrel with the chiefs of Ahmad Shāh, fol. 190^a.

Death of Ahmad Shāh, wrongly given here as A.H. 1188
(A.D. 1774) instead of A.H. 1167 (A.D. 1753), fol. 193^a.

Reign of 'Ālamgīr II., fol. 193^a.

Reign of Shāh 'Ālam Jalal-nd-Din, fol. 193^a.

The history of Shāh 'Ālam's reign is narrated year by year.

The colophon, dated Saturday, 29th Rabi' I., A.H. 1238, corresponding
with 14 December, 1822, runs thus:—

تمام شد نسخه هذا متنضم احوال سلطانین هند بعد از وفات
اور لک رئیب عالمگیر پادشاه از ابتدای جلوس محمد اعظم پادشاه بر
نخست سلطنت لفایت منه چهل و پنج جلوسی ابو المظفر جلال الدین
شاه عالم پادشاه خازی خلد الله ملکه و سلطنته بسالیع چهار دهم ماه
دسمبر منه ۱۸۲۳ خیسوی مطابق بیست و نهم ماه ربیع الاول منه
۱۲۳۸ هجری روز شنبه وقت دو بیهر —

Written in ordinary Indian Ta'liq, with the headings in red.

THE TIMURIDS : GENERAL.

No. 591.

fol. 418; lines 21; size $11\frac{1}{4} \times 8\frac{1}{2}$; 9 x 6.

تذكرة السلاطين چغتا

۳۷

TADKIRAT-US-SALÂTÎN-I-CHAĞATÂ.

A correct and valuable copy of the first and the very scarce second volume of Muhammād Hâdi Kâmwâr Khân's history of the house of Timûr, more especially of its Indian branch, down to the sixth year of Muhammād Shâh's reign (A.H. 1136 = A.D. 1723). The date of the author's death A.H. 1134 = A.D. 1721, given in the Maḥbûb-ul-Lubâb, is clearly erroneous.

Dr. Rieu, i., p. 274, mentions an incomplete copy of vol. i., while a defective copy of vol. ii. is noticed in Ethé, India Office Lib. Cat., No. 395. The Bûhâr Library possesses the complete work bound in two volumes.

Beginning:—

چون صفحه کاغذ بیاراستم و خامه دوزبان برداشتمن و خواستمن که
فقره چند در حمد و میامن حضرت آفریدگار مقدس و معزه تعالیٰ
مانه بعرض بیان در آورم آن

محمد هادی
الملقب بکامور خان

The author, Muhammād Hâdi, entitled Kâmwâr Khân, has already been mentioned in connection with his historical work, the *Haft Gulshan* (see No. 541).

For particulars of the present work see Nassau Lees, Journal of the Royal Asiatic Society, new series, vol. iii., p. 469; Morley, Descriptive Catalogue, p. 99, Critical Essay, p. 45; and Elliot, History of India, vol. viii., pp. 17-20.

In the preface the author states that after writing the *Haft Gulshan-i-Hâdi*, he commenced to write the present work dealing with the history of the house of Timûr. He adds that he

entitled it **لذكرة السلاطين** چغتا, and divided it into two volumes, thinking that one would be too bulky to be handled by readers. He writes:—

بر دانشوران ذوی الثطرت مخفی و مسحور نمایند که چون این
کمترین مخلوقات محمد هادی الموصوم موہوم بکامور خان از تصییف
هفت گلشن الهی که نسخه ایست مشتمل بر حکایات سلاطین داعلی
و مالوه و بنکاله و دکن و ملکان و تجهه و کشمیر و غیره معالک
شند و مستان فارغ گشت شروع به تسطیر حالت میمانت آیات دودمان
علیه اولاد امجاد حضرت تیمور کورکان صاحبقران نمود و پیام ادب
نمک خوارگی و نعمت رسیدگی کتابی علاحده بهزاران کد و معی
تصییف و تالیف نموده مسمی بتذکرة السلاطین چغتا ماخت و
جهت تخفیف شهامت کتاب این کتاب را بدو جلد مرتب کرد —

VOL. I. treats of the following subjects:—

Origin of the Turks and history of Chingiz Khân, on fol. 2^b.

Timur, fol. 9^a.

Ulug Beg, fol. 32^b.

'Abd-ul-Latîf and his successors to the death of Sultan Husayn
and the rise of the Safawis, fol. 39^b.

Bâbur, fol. 44^a.

Humâyûn, fol. 54^a.

Akbar, fol. 99^a.

Jahângîr, fol. 166^a.

In the colophon to Vol. I. (fol. 199^a), the work is also called Tawârikh-i-Chagatâ. It is said here that the transcription was finished at mid-day of Tuesday, 26th Rabi' II., A.H. 1154.

جلد اول لذکرة السلاطین عرف تواریخ چغتا من تصییف
کامور خان مسنهی تواریخ بیست و ششم شهر ربیع الثانی سنه
۲۶ نوم سه شنبه یک نیم پاسن روز بر آمدہ فی سنه ۱۱۵۴ هجری نبوی
پالعام رسید —

Fol. 200^a is blank.

VOL. II., fol. 200^a.

Beginning:—

بر اریاب خبرت مخفی و مختسب نمایند که چون خداوند ازل و
ابد و پادشاه لا بزال و لم بزال خواسته الٰ

Contents:—

History of Shâh Jahân, fol. 200^a.
 Aurangzib, fol. 240^a.
 Contest between the sons of Aurangzib, and reign of Shâh 'Âlam, fol. 331^a.
 Death of Shâh 'Âlam and reign of Jahandâr Shâh, fol. 361^a.
 Reign of Farrukh Siyar, fol. 366^a.
 Rafi'-ud-Darajat, fol. 391^a.
 Rafi'-ud-Daulah, fol. 394^a.
 Muhammad Shâh, fol. 397^a.

This copy, which, like the one in the Bûhâr Library, closes with an account of the beginning of the sixth year of Muhammad Shâh's reign, ends thus:—

اواخر این ماه حافظ خدمتگار خان را که از چندی گوشہ گزین
 شده بود اختیاد دوله بهادر جحضور اشرف فایز ماخت و بعیات
 خلعت خاصه و سریع مرخص معماز گشت -

Both Drs. Rieu and Ethé, *l.c.*, state that the history is brought down to the seventh year of Muhammad Shâh's reign. H. Blochmann, whose signature, dated 1874, appears on fol. 1^a, observes in a note that in all the MSS. that he has seen the history goes down to the beginning of the sixth year. The note runs thus:—

"Târikh-i-Salâtin-i-Chaghtâiya or Tazkirah-i-Salâtin-i-Chaghtâiya by Muhammad Hâdi Kâmwar Khân. The work is rare. This MS. was written in 1154, *vide* end of vol. i., i.e. not quite twenty years after Kâmwar Khân's death. The history goes in all MSS. that I have seen to the beginning of the sixth year of Muhammad Shâh."

Written in good Nîm-Shikastah, with the headings in red.

No. 592.

fol. 436; lines 21; size 14½ × 8½; 10½ × 6.

منتخب الباب

MUNTAKHAB-UL-LUBÂB.

The second volume of Khâfi Khân's Muntakhab-ul-Lubâb, containing the history of the Timurids of India from Bâbur to Muhammad Shâh.

The work is variously known as Muntakhab-ul-Lubâb, Lubb-i-Lubâb, منتخب لب لباب, Muntakhab-i-Lubb-i-Lubâb, and Târikh-i-Khâfi Khân. تاريخ خافي خان.

Beginning:—

جهان جهان شکر و میام افزون از قیاس پادشاهی را صراحت آخ

Muhammad Hâshim, also called Hâshim 'Ali Khân, Muhammad Hâshim, also called Hâshim 'Ali Khân, is better known by his later designation, Khâfi Khân خافی خان. His father, Khwâjah Mir, held a high office under Murâd Baksh, and, after that prince's imprisonment and murder, was employed by Aurangzib. According to Elliot, History of India, vol. vii., p. 207, Khâfi Khân was brought up in the service of Aurangzib, and was employed by him in military and political situations. In Farrukh Siyar's reign he was appointed Diwan by Nizam-ul-Mulk, and was subsequently ennobled by Muhammad Shâh with the title of Khâfi Khân. Morley and several other English historians are of opinion that because Aurangzib had prohibited the writing of history, the author concealed his work during that monarch's reign, and this accounts for the title of Khâfi Khân, khâfi meaning "concealed." The fact is, however, that the author did not commence its composition until after the death of Aurangzib. He took his title from his Nisbah Khâfi, derived from Khâf or Khawâf, the district of Khurâsân in Nishâpûr whence he came; hence his name is sometimes written Khawâfi Khân خافی خان.

In the preface the author tells us that the account is brought down to A.H. 1130 = A.D. 1717, in the reign of Muhammad Shâh. This date is also given in the preface to the Calcutta printed edition. This seems to be erroneous, for Muhammad Shâh ascended the throne in A.H. 1131. In many copies, including the present, events of A.H. 1133 = A.D. 1720, or even of later date, are recorded, e.g.—

Fol. 427*. Nizâm-ul-Mulk Fath Jang receives khilat and valuable presents from Muhammad Shâh on the 5th of Jumâdâ I, A.H. 1134 = A.D. 1721.

Fol. 429*. Nizâm-ul-Mulk lays siege to Haydarâbâd for the second time, and defeats Mubâriz Khân, A.H. 1137 = A.D. 1724 (*not* A.H. 1135 as given in the MS.), and subsequently occupies the city.

The last chapter contains a summary account of events which took place, especially in Persia, from the eighth to the thirteenth year (not the fourteenth, as found in the MS.) of Muhammad Shâh's reign, and ends with an account of Ashraf's death and Shâh Tahmâs's restoration in Isfâhân (A.H. 1142 = A.D. 1729).

Contents:—

History of the origin of the Timurids traced from Turk bin Yâfiq, with a summary account of the ancestors and descendants of Timûr, fol. 2*.

History of Bâbur, fol. 2*.

Humāyūn, fol. 18^a.
 Akbar, fol. 29^a.
 Jahāngir, fol. 58^a.
Shāh Jahān, fol. 101^a.
 Aurangzib (without heading), fol. 209^a.
 Saints of the time of Aurangzib, fol. 336^a.
 A'zam Shāh, fol. 339^a.
 Bahādur Shāh (without heading), fol. 341^b.
 Jahāndār Shāh, fol. 367^a.
 Muhammad Shāh, fol. 402^a.

The work has been edited in the *Bibl. Indica*, by Maulavi Kabir-ud-Din Ahmad, Calcutta, 1868–1874. Very large extracts, translated by Prof. Dowson, are to be found in Elliot, *History of India*, vol. vii., pp. 211–533. An English extract by Wm. Erskine, dated 19th December, 1811, Bykula, and comprising the history from Shāh Jahān's accession to A.H. 1067 = A.D. 1656, is preserved in the British Museum, Add. 26,613–14. A transcript of the same, with another extract, extending from A.H. 1070–1130 = A.D. 1659–1717, will be found in Add. 25,615–16. A translation, by Capt. A. Gordon, of the earlier part of the second volume, extending from the beginning to the capture of Jahāngir by Mahābat Khān, and dated Nāgpur, 1821, is extant in two copies, Add. 26,617 and 26,618–19. For other notices of the work see Morley, *Descriptive Catalogue*, p. 100; N. Lees, *Journal of the Royal Asiatic Society*, new series, vol. iii., p. 485; G. Duff, *History of the Mahrattas*, vol. i., p. 97; Stewart, *Catalogue*, p. 13; Mackenzie Collection, vol. ii., p. 121; Bibl. Sprenger, No. 227; Ethé, *India Office Lib. Cat.*, Nos. 396–407; Ethé, *Bodl. Lib. Cat.*, Nos. 259–261.

Differences of date and arrangement in the extant copies lead us to the conclusion that there was more than one redaction of the work. Capt. N. Lees says, "No two copies that I have met with are exactly alike, while some present such dissimilarities as almost to warrant the supposition that they are distinct works." Many copies do agree, however. According to Morley, the work consists of three portions, the first comprising the account from A.H. 932 to A.H. 1067 = A.D. 1525–1656, the second to A.H. 1118 = A.D. 1706, and the third to A.H. 1145 = A.D. 1732. Our copy contains the same matter as Morley's second part. It also agrees with the second volume of Rieu. The work, which in the second volume gives the only complete and connected narrative of the reign of Aurangzib, is exceedingly valuable. It is also valuable for the latter portion, in which the author enters into minute details in recording events of which he was himself an eye-witness.

Written in fair *Nasta'liq*, on thick paper, with the headings in red.
 Not dated; 19th century.

No. 593.

foll. 492; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

تاریخ مظفری

TÂRÎKH-I-MUZAFFARI.

A history of the Timurid kings of India from their origin to A.H. 1202 = A.D. 1788.

Author: Muhammad 'Ali Khan Anṣārī.

Beginning:—

حدی از حد اعداد افزوون نثار بارگاه شاهینه‌اهی است آنک

The author, whose earlier work Bahr-ul-Mawwâj has been noticed (see No. 544), says in the preface that he wrote this history as a means of securing an introduction to the court of the eminent noble Muhammad Ridžâ Khan, surnamed Mużaffar Jang, who played an important part in the history of Bengal during the latter part of the eighteenth century. He heaps up epithets in praise of this noble, introducing his name thus:—

معین الدوّلہ مبارز الملک خانخانان مید محمد رضا خان بهادر

مظفر جنگ —

The title of the work was chosen as a compliment to Mużaffar Jang, under whom the author held positions of honour in Bibâr. He states that he has recorded the history of the Timurid kings of India from their origin to the reign of Shâh 'Alâm. This copy ends with the year A.H. 1202 = A.D. 1788, in which, he says, he completed his work. According to Elliot, History of India, vol. viii., p. 316, the book was written about A.H. 1215 = A.D. 1800. The continuation, which, according to Rieu, i., p. 283, brings down the history to A.H. 1225 = A.D. 1810, and which was subsequently added by the author, is not found in this copy.

Both H. G. Keen, whose "Fall of the Moghul Empire" is avowedly based on this work, and Sir H. M. Elliot, who gives some extracts from it in his History of India, vol. viii., pp. 316–330, speak of it in laudatory terms, though it is merely a repetition of the author's earlier Bahr-ul-Mawwâj. The portions in both devoted to the Mugal period correspond word for word with one another. True, in the later chapters of the Târîkh-i-Muzaffari there is an occasional fact added, though usually one of little importance; but the earlier portions of both works (if we

except the few pages at the beginning of the *Bahr-ul-Mawwāj* devoted to the history of India preceding the Mugal period) leave no room to doubt that the author has simply given a new name to an old book.

Contents of the present copy :—

- Preface, fol. 1^b.
- History of Timūr, fol. 6^b.
- Bābur, fol. 8^a.
- Humāyūn, fol. 12^a.
- Shir Shāh, Salim Shāh, and Mubāriz Khān, fol. 16^a.
- Akbar, fol. 22^b.
- Jahāngīr, fol. 30^b.
- Shāh Jahān, fol. 39^a.
- Aurangzib, fol. 51^b.
- Bahādur Shāh, fol. 76^a.
- Jahāndār Shāh, fol. 92^a.
- Farrukh Siyar, fol. 101^a.
- Rafī'-ud-Darājāt and Rafī'-ud-Daulah, fol. 111^a.
- Naṣīr-ud-Din Muḥammad Shāh, fol. 113^a.
- Topographical accounts of the different Sābahs of India, fol. 237^a.
- Aḥmad Shāh, fol. 239^a.
- Short notices on Persian poets, arranged in alphabetical order, fol. 290^a.
- ‘Ālamgīr II., fol. 306^a.
- Shāh ‘Alam II., fol. 356^a.

The MS. breaks off in the middle of Shāh ‘Alam's reign with an account of Gāzi-ud-Din ‘Imād-ul-Mulk's journey to Hijaz. The last date given is A.H. 1202 = A.D. 1788.

Written in ordinary Nasta’liq; 19th century.

No. 594.

fol. 227; lines 14; size 9½ × 6½; 6½ × 4.

خلاصة التواریخ

KHULĀSAT-UT-TAWĀRĪKH.

A history of the Timurid kings of India from their origin to A.H. 1227 = A.D. 1812, and of the Nizāms of Bengal. Another copy of the work exists in the British Museum, Rieu, iii., p. 925.

Author: Intizām-ul-Mulk Mumtāz-ud-Danlab Mahrājāh Kalyān
Singh Bahādur Tahawwar Jang, son of Mumtāz-ul-Mulk Mahrājāh
Shitāb Rāi Bahādur Mansūr Jang, system of the Mahrājāh
Kalyān since he had shown that the Mahrājāh was a
man of great merit -

Beginning :—

آرایش و پیرایش هر نسخه و کتاب به متنایش و نیایش منقطع

حقیقی احمد الح

The author, although a Hindū by caste, opens his work like a devout Muslim with the usual *بَشِّرَ* and *عَزَّلَ*. He was the grandson of Rāē Himmat Singh, a Delhi Kāyath, who was Diwān of the Amir-ul-Umarrā Šamsām-ud-Daulah. On foli. 202^a-213^a the author gives an account of his father, Mahārājah Shitāb Rāē, the well-known Nāzim of Bihār, who died in Patna, A.H. 1187=A.D. 1773, when Kalyān Singh was appointed his successor.

The author tells us in the preface that his father, who held the Diwāni of Bihār from the emperor, and resided at 'Azimābād, was the first Indian nobleman to be employed by the English. He adds that the valuable services rendered by his father and himself "are fully recorded in the Council Books of that time":—

و حقوق خدامت و قدامت پدر و پسر در بیهی های کولسل آلوچی
مدرج و اظهیر من الشمس و ابیض من الامس است -

In the Faṣṭī year 1188 (A.D. 1781), during the administration of Warren Hastings, Kalyān Singh was taxed thirty-four lakhs of rupees as the revenue of Bihār, which he had to pay out of his own private means, owing to a deficit caused by the revolt of Chait Singh, Rājah of Banāras, and certain obstinate landholders of Bihār. Thus ruined, he repaired to Calcutta in Faṣṭī 1195, and lived there for twenty-four years, enjoying the warm favour of the English officials. In Faṣṭī 1217 he fell ill, and after an illness of ten months, which ended in the loss of his eyesight, he left for Patna in Faṣṭī 1218. He found his beautiful houses and gardens there in a ruinous condition, and so took up his residence in the Pathri Garden, near Bānkipūr, which he took on hire. He bitterly complains of the unkind treatment he received at the hands of his fellow citizens. He was still suffering from various diseases, and had made up his mind to return to Calcutta, when he heard of Mr. Abraham Welland's arrival. He paid a visit to Mr. Welland, who subsequently, through the author's son, Mahārājah Kunwar Daulat Singh Bahādur Dilir Jang, asked him to write a detailed account of Nawwāb Mir Muḥammad Qāsim Khān, Nāzim of Bengal. With this

request he immediately complied. As all the Názims of the twenty-two Sháhahs of Hindústán were the servants of Bábür's descendants, with whose history their own was closely connected, he first wrote a history of these emperors, beginning with Bábür, and then added an account of the Názims of Bengal from Ja'far Khán to his own time. He tells us that because of his blindness he could make no use of his memoranda, or of other historical sources, but had to depend upon his own recollections.

The date of completion of the work, given at the end, is 24th Rabi' II., A.H. 1227, corresponding to 12th Baisákh, 1219 Faṣl?, equivalent to 7th May, 1812. See Rieu, i., pp. 283, 295, etc.

He divides the work into two Bás.

Contents:—

Báh I.

The history is introduced by a short account of Timúr, on fol. 8*.
Bábür, fol. 10*.
Humáyún, fol. 12*.
Akbar, fol. 13*.
Jahángír, fol. 13*.
Sháh Jahán, fol. 14*.
Aurangzib, fol. 15*.
Muhammad A'zam Sháh (without heading), fol. 19*.
Bahádúr Sháh, fol. 22*.
Mu'izz-ud-Dín, Jahándár Sháh, fol. 24*.
Farrukh Siyar, fol. 32*.
 Proclamation of Rafi'-ud-Daraját and Rafi'-ud-Daulah, fol. 32*.
 Accession of Muhammad Sháh, fol. 33*.
 Death of Husayn 'Alí Khán, fol. 35*.
 Muhammad Sháh's marriage with Farrukh Siyar's daughter, fol. 39*.
 Invasion of Ahmad Sháh Durráni, fol. 52*.
 Death of Muhammad Sháh, fol. 54*.
 Accession of Ahmad Sháh, fol. 55*.
 Rebellion of Gázi-ud-Dín Khán; Ahmad Sháh becomes deprived of his eyesight, fol. 61*.
 Deposition of Ahmad Sháh and accession of 'Alamgír II., fol. 63*.
Sháh 'Alam, fol. 68*.
 Muhammad Akbar Sháh, fol. 73*.

Báh II.

This chapter includes a detailed account of the events which took place in Bihár and Bengal from Mir Muhammad Qásim Khán's accession to the Niżāmat, A.H. 1174 = A.D. 1760, to the time of the author's deposition from the Niyábat of Bihár in A.H. 1198 = A.D. 1783, when he was called to Calcutta. This portion of the work, giving minute

details of the events that took place during the above period, is indeed valuable, as both the author and his father took an active part in most of them.

Contents :—

A summary account of the early Nizams of Bengal :

Ja'far Khân, fol. 73^a; Shujâ'-ud-Daulah, fol. 74^a; Mahâbat Jang, fol. 81^a; Sirâj-ud-Daulah, fol. 83^a; Mir Muhammad Ja'far Khân, fol. 85^a.

Early history of Mir Muhammad Qâsim Khân, fol. 87^a; he leaves for Calcutta, fol. 89^a; returns to Murshidâbâd, fol. 90^a; his accession to the Nizâmat, Rabi' I., A.H. 1074 = A.D. 1663, fol. 92^a; Shâh 'Âlam's arrival at Patna, his stay in the fort, his proclamation, fol. 95^b; Mir Qâsim's arrival at Patna from Murshidâbâd and his visit to the king's court, fol. 96^a; Shâh 'Âlam leaves Patna for Oude, and is received by Nawwâb Shujâ'-ud-Daulah, fol. 97^a; Mir Qâsim's feud with Mahârâjâh Shitâb Râe, fol. 98^a; arrival of Major Coote, and of Jagat Seth, fol. 103^a; Mr. Ellis's march against Mir Mahdi 'Ali Khân, Sûbahdâr of Patna, retreat of the former and his imprisonment at Sâran, from whence he is sent to Monghyr; murder of several Europeans by Mir Qâsim's order, fol. 109^a; the Council declares war against Mir Qâsim, Mir Muhammad Taqî Khân, Nâ'ib of Birbhûm, fights on behalf of Mir Qâsim, but is killed, fol. 112^a; battle between the English troops and Mir Qâsim's generals, flight of Shaykh Haybat Ullah to Nâlah Udwah, fol. 113^b; Mir Qâsim receives news of the defeat, he sends his property and family to the Fort of Rohtas, and sets out to meet the English troops, fol. 114^a; battle of Nâlah Udwah, defeat of Mir Qâsim by Mir Ja'far, and the flight of the former, fol. 116^a; Mir Muhammad Ja'far Khân's march to the Karmanâsah, fol. 120^a; Mir Ja'far Khân restored to the Sûbahdâri of Bengal, transactions with Shitâb Râe, fol. 121^a; Shujâ'-ud-Daulah sends Mir Qâsim to reduce the Bundelâhs, and proceeds to Patna, fol. 133^a; Mir Ja'far Khân leaves the Karmanâsah and arrives at Patna through Baksar, fol. 134^a; Shujâ'-ud-Daulah attacks Patna, his displeasure with Mir Qâsim and the latter's imprisonment, fol. 135^a; Shujâ'-ud-Daulah sends for Shitâb Râe to negotiate peace with the English, Mir Ja'far and Shitâb Râe appeal for peace at Calcutta, Major Munro arrives in India and is ordered to Patna, fol. 138^a; battle of Baksar, defeat of Shujâ'-ud-Daulah by Major Munro and the flight of the former, Major Munro interviews the king and both of them proceed to Banâras, Mir Qâsim's flight from Ilâbâd and his death at Shâhjabânâbâd, fol. 142^a; Shujâ'-ud-Daulah proceeds to Lakhnau and thence to the country of the Rohillas, but stops in the jurisdiction of Dûndi

Khān, fol. 146^b; Major Munro proceeds from Banāras to Calcutta, fol. 147^a; Shujā'-ud-Daulah fights the English with the help of Malhār Rāo and is defeated, fol. 149^b; Shujā'-ud-Daulah proceeds to Farrukhābād, and is advised by Ahmad Khān Bangash to make peace, which is concluded through the intervention of Shītāb Rāo and the author, fol. 150^a; Mir Ju'far Khān reaches Murshidābād, arrival of Nand Kumār, death of Mir Ju'far Khān, accession of Najm-ud-Daulah to the Sābahdāri of Bengal, Nand Kumār in Calcutta, arrival of Lord Clive in Calcutta and dismissal of Nand Kumār, fol. 152^b; Lord Clive visits Ilahābād and is received by Shītāb Rāo and the author, his interview with the king, he returns to Calcutta and on his way anchors at Banāras and Patna and then reaches Murshidābād, where he visits Najm-ud-Daulah, fol. 155^a; Lord Clive in Murshidābād, death of Najm-ud-Daulah (22nd Dul-qā'da, A.H. 1179 = A.D. 1765) and the accession of Sayf-ud-Daulah, Lord Clive's arrival in Chhaprah, fol. 163^a; Nawwāb Mu'zaffar Jang (Muhammad Rīḍā Khān) in Patna, dismissal of Dhirkī Nāriyān and appointment of Shītāb Rāo and the latter's arrival in Calcutta, death of Sayf-ud-Daulah and accession of Mu'bārik-ud-Daulah to the Niṣāmat of Bengal, fol. 165^a; Hastings appointed Governor-General, Muhammad Rīḍā Khān and Shītāb Rāo recalled to Calcutta, fol. 168^a; illness of Shītāb Rāo, Hastings' arrival in Patna and his visit to Banāras, death of Shītāb Rāo in Patna (19th Jumāda II., A.H. 1187 = A.D. 1773), Hastings' return from Banāras to Patna, the author appointed Nā'ib of Bihār, fol. 180^b; arrival of General Clavering and others and their contest with Hastings, fol. 183^b; release of Muhammad Rīḍā Khān, his stay in Calcutta, fol. 185^a; summary account of Shujā'-ud-Daulah, Asaf-ud-Daulah, Wazir 'Alī Khān and Sa'adat 'Alī Khān, fol. 185^b; death of Shujā'-ud-Daulah (Thursday, 24th Dul-qā'da, A.H. 1188 = A.D. 1774), fol. 187^a; Rājah Khayālī Rām's arrival in Calcutta and his treacheries against the author, Hastings visits Patna and then Banāras, fol. 189^a; Rājah Chayt Singh's (Zamīndār of Benāras) feud with Warren Hastings, and the flight of the former, Hastings' return to Patna and thence to Calcutta, fol. 197^a; imprisonment of Khayālī Rām, the author recalled to Calcutta, fol. 199^b; Memoir of Shītāb Rāo from the time of his first arrival in Patna to his death, and of the author to the time of writing, fol. 210^b; an account of the Governors-General from Lord Clive to Lord Minto, and of 124 officers whom the author had interviewed and whose favours he had enjoyed, fol. 213^a.

The copy is full of clerical mistakes, and headings are wanting in many places. It was copied at the desire of Librarian Muhyī-ud-Din Khudā Bakhsh, the third son of the donor of the Library.

Written in legible Nasta'liq, within coloured ruled borders, with illuminated title-page and head-piece.

Dated 3rd December, 1906.

Scribe: فضل الباري

No. 595.

fol. 27; lines 17; size 13 x 7; 11 x 5½.

جام جم
JÂM-I-JAM. ?

Chronological tables of forty-three kings of Dihli and Emperors of India, from the time of Timur to the date of composition, A.H. 1255 = A.D. 1839.

Author: Sayyid Ahmad Khan, مسید احمد خان, that is, Sir Sayyid Ahmad Khan, K.C.S.I., the founder of the Muhammadan Anglo-Oriental College, 'Aligarh, and author of the much better known Âṣâr-us-Ṣanâdîd, آثار الصنادید. For particulars of his life see "The Life and Work of Syed Ahmed Khan, C.S.I. (1817-1898)," by Lieut.-Colonel G. F. I. Graham, B.Sc., Edinburgh and London, 1885.

Beginning:—

از انجا که کل زمین خیز البقاع دھلی آخ

On fol. 3^o the author tells us that he wrote this work for Mr. Robert North Collie Hamilton, Chief Commissioner of Agra, and completed it, as stated at the end, on the 10th of Shafer, A.H. 1255 = 25th May, 1839.

On fol. 3^o he gives an account of his genealogy and of the distinctions gained by his ancestors. He traces his descent from Imâm Husayn, the second son of 'Ali, the son-in-law of the Prophet, and says that his forefathers originally belonged to Herat. Sharaf-ud-Din Bahâdur, his ancestor in the ninth degree, came to Dihli during the time of the Emperor Akbar, and was honoured with the Sâbahdâri of Bedar. Ahmad-nd-Din Khan Bahâdur, his ancestor in the seventh degree, received the Sâbahdâri of Murâdâbâd from Shâh Jahân. Mir Muham-mad Dûst, his ancestor in the fifth degree, was a noble at the Court of Aurangzib, and led an expedition against the Deccan, and gained a brilliant victory, for which he received the title of بیهادر ; he was appointed Sâbahdar of Herat. His paternal grandfather, Mir Hâdi,

was honoured with the title of *Jawwád 'Alí Khán Bahádúr*, 19th *Dulbijjah*, A.H. 1168 = A.D. 1754, by 'Álamgír II., and was subsequently appointed Judge by *Sháh 'Álam* in A.H. 1188 = A.D. 1774. His maternal grandfather, *Khwájah Farid-ud-Dín Ahmad Khán Bahádúr*, was sent to condole with the king of Persia, when his ambassador, *Khwájah Khalil*, was killed in an affray at Bombay. On his return he received the *dah yaki Tahsíldari* of *Ukás* and other Parganahs of Bundelkhand, but finally returned to Dihli, and was made *Wazír* to Muhammad Akbar *Sháh* II., receiving the title of *Dabir-ud-Daulah Amin-ul-Mulk Khwájah Farid-ud-Dín Ahmad Khán Bahádúr Muṣlíh Jang*. He died in A.H. 1244 = A.D. 1828.

The body of the text consists of eleven sheets, each of which comprises four reigns, and is divided into eighteen columns containing :—

- (1) Serial number of each king.
- (2) His name and titles.
- (3) Name of his father.
- (4) Name of his mother.
- (5) Tribe or family to which he belonged.
- (6) Date of his birth.
- (7) Place of his installation on the throne.
- (8) His age at the time of his accession.
- (9) and (10) Date and chronogram of his accession.
- (11) Period of his reign.
- (12) Legend of his coinage.
- (13) His age at death.
- (14) and (15) Date and chronogram of his death.
- (16) His honorific title after death.
- (17) Place of burial.
- (18) Brief abstract of important historical events.

The list begins with Timúr and ends with the reigning king, Bahádúr *Sháh*, who ascended the throne in A.H. 1253 = A.D. 1837.

In the conclusion the author gives a list of the books he consulted.

A copy of the work, noticed in Rieu i., p. 284, does not contain the account of the author's genealogy, etc.

The work, also called *مسالك الملوك*, has been lithographed at Agra, 1840.

Written in fair *Nasta'liq*, within coloured ruled borders.

Dated A.H. 1266.

No. 596.

foll. 27; lines 19; size, same as above.

The same.

Another copy of Sayyid Ahmad Khan's *Jām-i-Jam*, beginning as in the preceding copy, with which it otherwise agrees, except that the list of works consulted here follows the preface on fol. 3*.

Written in ordinary Indian Ta'liq, within coloured ruled borders.

Not dated; 19th century.

LOCAL HISTORIES OF INDIA.

SIND.

No. 597.

foll. 106; lines 17; size 11 $\frac{1}{2}$ × 6; 7 $\frac{1}{2}$ × 3 $\frac{1}{4}$.

چیج نامہ

CHACH NÂMAH.

7

The legendary history of the usurpation of Chach, the Râjah of Alor, and an account of the Arab conquest of Sind by Muhammed bin Qâsim Ŝaqâfi, A.H. 92 = A.D. 710.

The author's name as given in Elliot, History of India, vol. i., p. 131, and Ethé, India Office Lib. Cat., No. 435, is Muhammed Alt bin Hâmid bin Abî Bakr Kûfi. In Rieu, i., p. 290, he is called Muhammed bin 'Ali bin Hâmid bin Abî Bakr Kûfi. In the present MS., fol. 2^r, line 3, his name appears thus: مصمر ابن کتاب تاریخ سند. While in several other places he designates himself simply بنده... حلی کوفی, while in several other places he designates himself simply بنده... حلی کوفی.

Beginning:—

الحمد و مبارک بی شمار مر پروردگار واحد القهار غفار آمرزگار که
دارنده زمین و آسمان و نگاهدارنده عالم و عالمیان الـ

According to the preface, the author translated this work from an anonymous Arabic original, in the time of Mu'izz ud-Din Muhammed bin Sam and his vassal Nasir-ud-Din Qabâchah us-Saltân (A.H. 607-625 = A.D. 1210-1228), and dedicated it to the latter's Wazir, 'Ayn-ul-Mulk Fakhr-ud-Din Husayn bin Abî Bakr al-Ash'âri حسین بن ابی بکر الاشعري.

He informs us that owing to distressed circumstances he had to leave his native country, and take up his abode in Ûgh. In the fifty-eighth year of his age, A.H. 613 = A.D. 1216, he retired from the public service, and after devoting some time to literary pursuits formed the wish to write a history of Sind and its conquest by Muhammad bin Qâsim Saqâfi. He subsequently left the city of Ûgh, and went to Alor and Bhakar. There he made the acquaintance of Maulâna Kamâl-ud-Din Ismâ'il bin 'Ali bin Muhammad bin Mûsâ bin Tâ'i bin Ya'qûb bin Tâ'i bin Mâsa bin Muhammad bin Shihâb bin 'Ugmân Saqâfi, who possessed a history of Sind, written in Arabic by one of his ancestors. The present work is a translation of it.

The work is not divided into chapters or sections. The events are grouped under numerous headings, of which the most important are:—

- History of Chach bin Silâij: he goes to pay respects to the chamberlain Râm, fol. 4^b.
- Chach goes to Râni Sûhandî, queen of Sahasi Râi, fol. 5^a.
- Chach becomes chamberlain, fol. 6^a.
- The Râni falls in love with Chach, fol. 7^a.
- Death of Sahasi Râi, fol. 8^a.
- Chach ascends the throne of Sahasi Râi; kills Mahrat by stratagem; marries the Râni, fol. 9^b.
- Chach sends for his brother Chandar and establishes him in Alor; marks the boundaries of Alor, fol. 11^a.
- Chach proceeds to the fort of Askalandah, and to Sikkal and Multân; his return after fixing the boundary with Kashmîr, fol. 12^a.
- The army of Chach marches to Siwistân, fol. 15^a.
- History of Chach and Akham Lohânah of Brahmanâbâd, fol. 15^b.
- Chach proceeds to Kirmân and fixes the boundary of Makrân, fol. 19^a.
- Chach marches to Arma'il and fixes the revenue; his death, fol. 19^b.
- Chandar, son of Silâij, ascends the throne of Alor, fol. 19^b.
- Events connected with the marriage of Dharsiyâ's sister Mâ'i, fol. 21^a.
- Death of Dharsiyâ, fol. 27^a.
- Muhammad 'Allâfi (an Arab merchant) proceeds against the chiefs of Ramal, fol. 28^b.

The remaining portion of the work (fol. 29^a-106^a) is devoted to the history of the Muhammadan conquest of Sind; the battles with Dâhir and his final defeat and death, with detailed accounts of the events connected therewith. The narrative closes with an account of the death of Dâhir's two daughters, who were killed by the Khalifah's order.

منہاج الدین، فتح نامہ، تاریخ ہند و مدد منہاج المسالک。The work is also styled *Fath Nāma*, *Tarikh Hind o Madad*. It has been translated into English by Mirza Kalichbeg Fredunbeg, Karachi, 1900.* A full account of the work, with extracts, will be found in Elliot, History of India, vol. i., pp. 131–211. Some extracts, translated by Lieut. T. Postans, have been published in the Journal of the Asiatic Society of Bengal, vol. vii., pp. 93–96, 297–310, and vol. x., pp. 183–197, 267–271. For other copies see Rieu, i., p. 290, and iii., p. 948; Ethé, India Office Lib. Cat., No. 435; E. Blochet, vol. i., p. 363.

Written in ordinary Nasta'liq, on blue paper, within coloured borders, with the headings in red.

Dated Poonah, 10th Dulqa'da, A.H. 1272.

Scribe: راجی محمد

Transcribed from a copy dated 3rd Dulqa'da, A.H. 1232, written by Muhammad Khalil, son of Qâli Muhammad.

No. 598.

fol. 132; lines 17; size 11½ × 6; 7½ × 3.

بیگ لار نامہ

BEGLÂR NÂMAH. ?

Life of Shâh Qâsim Khân bin Sayyid Qâsim Beglâr, preceded by a short history of Sind.

Beginning:—

حمد و میامن بی قیام ملک النامن را که بسطوت چباری خود
کند قهر در رکاب چماران حبید و سرکشان شدید اند اخته آن

The author does not mention his name anywhere in the work. The fact that he was a dependant of Shâh Qâsim is fully shown by the tone in which he speaks of him. From a passage on fol. 126^b it would

* I owe this information to Mr. J. A. Chapman, Librarian, Imperial Library, Calcutta.

appear that the author wrote this work in A.H. 1017 = A.D. 1608, when, he says, Sháh Qásim had reached the age of seventy :—

اکنون بسال هزار و هفده سال عمر شریف حضرت که در
اگزون و از شمار بیرون بوده بهفتاد سال رسیده و بر مستد تکید
فرموده اخ

but towards the conclusion several events of later date are mentioned : e.g., the death of Mirzá Muhammád Qásim in A.H. 1032 = A.D. 1622 ; the death of Mir Abu 'l-Qásim, in A.H. 1033 = A.D. 1623.

Contents :—

Preface, fol. 1^b.

A sketch of the history of Sind, fol. 3^a.

Genealogy of Khán Zamán, and an account of the Argáns and the Tarkháns, fol. 14^a.

Birth of Khán Zamán, fol. 17^b.

Khán Zamán is wounded in the face by a sword in his childhood, fol. 21^b.

War between Mirzá 'Isá Tarkhán and Mirzá Muhammád Bágí, in which Khán Zamán is wounded, fol. 24^a.

Khán Zamán accompanies Sálih Tarkhán in his march to Ráhúmah against Mirzá Muhammád Bágí, fol. 25^a.

Victory of Sandah, 29^b.

Mirzá Ján sends Khán Zamán and Mirzá Muhammád Sultán on a mission to Mahmúd Khán of Bhakar ; they return to Tattah, fol. 33^a.

Khán Zamán's march in search of Mirzá Muhammád Bágí Tarkhán's force, fol. 42^b.

Mirzá Ján and Khán Zamán's march to Ráhúpútrah, and the appearance of Muhammád Bágí's army under the ruler of Siwastán, fol. 46^b.

Muhammád Bágí's advance against Mirzá Ján and Khán Zamán, fol. 47^b.

Advance of Mahmúd Khán's force against Mirzá Ján and Khán Zamán, and fight, fol. 49^a.

Khán Zamán's mission to Jasalmir ; he avenges the people of Ráhúpútrah ; his exploits, fol. 64^b.

Khán Zamán in Bhakar ; is received with honour by Muhammád Bágí Tarkhán ; at Lákhaut ; interviews Muhammád Bágí at Tattah, and leaves for Amarkot by the latter's order, fol. 91^b.

Khán Zamán receives the Jágir and the Faujdári of the Parganahs Aurán, fol. 101^a.

Khán Zamán's campaign against Sind by Akbar's order ; in Amarkot ; his children, fol. 128^a.

Copies of the Beglîr Nâmah are rare. One is mentioned in Rien, iii., p. 949, and another in Rosen, p. 366. An account of the work, with extracts, will be found in Elliot, History of India, vol. i., pp. 289–299.

Written in ordinary Ta'liq, within coloured borders, with the headings in red.

The colophon, dated 7th Rajab, A.H. 1233, says that the copy was transcribed by order of Mir Murâd 'Ali Khân.

محمد خلیل ولد مرحوم قاضی محمد : سcribe

No. 599.

fol. 143; lines 17; size $11\frac{1}{2} \times 6; 7 \times 3$.

تاریخ سند

TÂRÎKH-I-SIND.

?

A history of Sind from the Muhammadan conquest to its annexation by Akbar.

Author: Muhammad Ma'sûm, poetically surnamed Nâmi, bin Sayyid Ŝâfi'i ul-Hasani (or, as in Rieu, i., p. 291, Husayni) ut-Turmugî ul-Bhakari:—

محمد معصوم المتخلص به نامی بن سید صفایي الصنی
الترمذی اصلہ والبھکری مسکنا و مدفنا والمنتسب الی سید شیر
قلندر ابن بابا حسن ابدال السبزواری مولدا والقندھاري موطننا
ومرددا۔

The author briefly mentions the subject-matter of the work in the following opening lines:—

بر ضایای صافیه کار آگهان عالم بی اسام و خواطر زاکیه هوشمندان
میهن شناسن مخفی و مستور تنواد بود که این صحیثه ایست مستعمل
بر اخبار فتح سند و وقایع حرب لشکر اسلام با عسکر کفار بد فرجام
و مدت حکومت گماشتگان خلثای بني امية و بني حیام و حکامی
که بعد انقضای زمان ایهان لوای حکومت در بلاد سند بر افراسه
آلد و ذکر استیلای حکام ارغونیه و مدت حکومت و وقایع محاربات

و تسخیر نمودن بعضی بلاد و ولایات و حقایق امور تا زمان القراص
حیات ایشان و انتقال یافتن این ولایت تحت فرمان روایی بندگان
حضرت خلافت پیاهی ظل الهی -

The author was born in Bhakar, Sind, where his father, Sayyid Ŝafî'i (d. A.H. 991 = A.D. 1583), had settled for many years. After his father's death he went to Gujarât, and became an intimate friend of Nizâm-ud-Din Alîmad, the author of the *Tabaqât-i-Akbarî*. Later on he entered the services of the emperor Akbar, who, in A.H. 1012 = A.D. 1603, sent him on a mission to Shâh 'Abbâs Ŝâfawî of Persia. On his return he received the title of Amin-ul-Mulk from Jahângîr. He returned, A.H. 1015 = A.D. 1606, to his native country Bhakar, where he died shortly after. Besides this work he has left several poetical compositions and two medical works, entitled *Tibb-i-Nâmi* and *Mufradât-i-Ma'ṣûmî*.

See Rieu, i., p. 291, and iii., p. 949; Morley, Descriptive Catalogue, p. 72; Ethé, India Office Lib. Cat., Nos. 436-437; Ross and Browne, India Office Lib. Cat., p. 145; Rosen, p. 366. See also Elliot, History of India, vol. i., pp. 212-252, where ample extracts from the work are given.

The work is divided into four chapters, called Juz, as follows:—

- I. History of the early kings of Sind and of its conquest by Muhammad bin Qâsim, A.H. 92 = A.D. 710, during the Khilâfat of Walîd bin 'Abd-ül-Malik, and its history under the Khalifahs of Bani Umayyah and Bani 'Abbâs, fol. 2*:

جزء اول در ذکر فتح سند و زمان حکومت منتسبان
خلای بني امية و بني عباس -

- II. History of Sind under the emperors of Hindûstân to A.H. 801 = A.D. 1399, and under the Sûmarah and Sammâh dynasties to A.H. 916 = A.D. 1510, fol. 18*. This heading is omitted, but in the preface it runs thus:—

جزء دویم در ذکر پادشاهان که ممالک محرومہ هند
داشتند و سند لیز در تحت تصرف گماشتنگان ایشان
بودند و ذکر حکومت مردم سو مرد و سمه -

- III. History of the Argûn dynasty, from the time of Zun-Nûn to the death of Sultân Mahmûd Khân, A.H. 982 = A.D. 1574, and of some rulers of Tattah till A.H. 993 = A.D. 1585, fol. 42*:

جزء سیمود در ذکر ایالت حکام ارغونیه -

IV. History of Sind from A.H. 892 = A.D. 1574, to its annexation by Akbar in A.H. 1001 = A.D. 1592, and an account of the rulers of Bhakar, fol. 128*:

جزو چهارم در ذکر انتقال ولایت سند جیوه تصرف
بندگان درگاه بعد از القضاي حکومت محمود خان و ذکر
احوال حکامی که بایالت قلعه بهکر مقرر و مفوض گفته
اند —

The last date mentioned is A.H. 1078 = A.D. 1667, after which the MS. suddenly breaks off with the following words:—

بندوست از قرار واقعی می بود و در سنه ۱۰۷۸ سیادت و
اماری پناه مصطفی خان

Written in ordinary Ta'liq, within coloured borders, with the headings in red.

Not dated; apparently 19th century.

TATTAH.

No. 600.

fol. 132; lines 17; size $11\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3$.

تاریخ طاهري

TÂRÎKH-I-TÂHIRÎ.

A history of Tattah from the earliest times to A.H. 1018 = A.D. 1609.

Author: Tâhir Muhammâd, poetically surnamed Nisyâni, son of Sayyid Hasan, of Tattah, تھہ سید حسن نسیانی بن مسیح.

Beginning:—

صفت محسنی کے لئے ان اللہ جمیل ویحب الصال در شان
 گلرویان سنبل مو اع

It appears from the preface that the author was attached to the service of Mirzâ Gâzi Beg Tarkhân, poetically called Waqârî, governor of Sind from A.H. 1008 = A.D. 1599 to his death in A.H. 1018 = A.D. 1609. In A.H. 1014 = A.D. 1605 he left that service, and returned to his native place, Tattah, where he devoted his time to the study of the Persian poets. He wrote the work at the request of Mirzâ Shâh Muhammâd Beg 'Âdil Khân, the eldest son of Shâh Beg Khân Argûn (governor of Qundahâr, A.H. 1002–1028 = A.D. 1593–1618). He commenced the work in A.H. 1021 = A.D. 1612, and completed it A.H. 1030 = A.D. 1620.

The work is rare. Two copies, one of them defective, are mentioned in Rieu, i., p. 292, and iii., p. 949. See Elliot, History of India, vol. i., pp. 253–288, where an account of the work and extracts are given.

The work begins with a long preface devoted mainly to the praise of the emperor Jahângîr, his sons, and the author's patron, Mirzâ Shâh Muhammâd Beg 'Âdil Khân. The author says that the work is divided into ten Tabaqât, but only seven are traceable, and of these only the first four are numbered.

The contents are as follows :—

Preface, fol. 1^a. Destruction of Alor and Brahmanābād under Dabi Rāī, fol. 14^a.

Tabaqah I. The Sūmarah, fol. 15^b :—

طبقه اول از سو مرده و احوال ایهان که از راویان
پاستان با متعام رسانیده

Tabaqah II. The Sammah, fol. 24^b :—

طبقه دویم از مردم سمه که بعد از برهم خوردن سو مرده
لکر ساموگی آباد ساخته

Tabaqah III. History of Mirzā Shāh Husayn, fol. 30^a :—

طبقه سیزدهم میرزا شاه حسین -

Tabaqah IV. Mirzā 'Isā Tarkhān, fol. 45^b :—

طبقه چهارم میرزا عیسی ترخان و تفصیل احوال آن -

Tabaqah (? V.). Mirzā Muḥammad Bāqī Tarkhān, fol. 55^a :—

طبقه - میرزا محمد باقی ترخان و تفصیل احوال
ترخانیان -

Tabaqah (? VI.). Mirzā Pā'indah Muḥammad Tarkhān, fol. 77^b :—

طبقه - میرزا پائندہ محمد ترخان ولد میرزا محمد
باقی مرحوم -

Tabaqah (? VII.). Mirzā Ġāzi Beg Tarkhān, fol. 102^a :—

طبقه - میرزا غازی بیگ ترخان و خانمه ایهان و
مفصل احوال آن -

Written in ordinary Ta'līq, within coloured borders, with the headings in red.

The colophon, dated 16th Šafar, A.H. 1223, says that the copy was transcribed by the order of one Muriād 'Ali Khān Shāhib.

Scribe: محمد خلیل ولد مرحوم قاضی محمد

KASHMÎR.

No. 601.

fol. 264; lines 16; size 9 × 5½; 6½ × 3½.

وَاقِعَاتُ كَشْمِير

WÂQI'ÂT-I-KASHMÎR.

?

A history of Kashmîr, from the earliest times to the date of composition, A.H. 1160 = A.D. 1747.

Author: Muhammâd A'zam, son of Khayr-uz-Zamân Khan, محمد ولد خیر الزمان خان.

Beginning:—

رَبِّتْ صَفَاعَاتْ دَفْتَرْ ابْدَاعْ وَإِجادْ نَزَهَتْ طَبَاقَاتْ مَنْظَرْ عَالَمْ كُونْ
وَفَسَادْ بَنَامْ مَالِكْ الْمُلْكِيْ أَسْتْ آنَ

The author tells us in the preface that several Muslim writers, such as Mulla Husayn Qâri, Haydar Malik, and others, had translated the original history of Kashmîr, entitled * رازہ تریکت, and brought it down to their own times; also that some Hindû had written an abridgment of it. As these works did not contain full particulars of the saints, 'Ulama and poets of Kashmîr, or deal with the events of more recent times, he determined to supply these deficiencies by the present composition.

Towards the end, fol. 255*, the author tells us that owing to a serious illness he could not proceed farther with the work, and concludes by enumerating the following works on which he based the present compilation: Târikh-i-Sayyid 'Ali; Târikh-i-Rashidi, by Mirza Haydar; Muntakhab-ut-Tawârikh, by Alisan Beg; Târikh-i-Haydar Malik Jâdwarah, or as in Rieu, i., p. 300, Châdwarah; Rishî

* By this the author must mean Kalhana's Râjatarangini, which was translated into Persian for Akbar, A.H. 909 = A.D. 1589, by Mulla Shah Muhammad of Shahâbâd, and revised by Abd-ul-Qâdir Badâ'ûni, A.H. 999 = A.D. 1590.

Nâmah, by Bâbâ Nasîb; Darajât-us-Sâdât, by Khwâjah Ishâq [Rieu, loc. cit., has "Nâvachû" ناوچو (which gives no sense) after Ishâq, as a part of the name; here it is بآ و چو, which simply means "besides," and which seems to be correct]; Asrâr-ul-Abâr, by Bâbâ Dâ'ud Mashkûbi; Tuhsfat-ul-Fuqârâ and other treatises by the author's spiritual guide, Murâdi; Ma'âşir-i-'Âlamgiri.

The author commenced the work in A.H. 1148 = A.D. 1735, for which the title forms a chronogram, but he did not complete it till A.H. 1159 = A.D. 1746, for which he gives the chronograms ترتیب ابراب الچنان and دیب و زیست کشمیر افزود.

The work forms the chief authority for Newall's "Sketch of the Mahomedan history of Cashmere," Journal of the Asiatic Society of Bengal, vol. xv., pp. 400, 441. See also Wilson, Asiatic Researches, vol. xv., pp. 2, 5; Journal Asiatique, vol. i., p. 366, vol. vii., p. 6; Dorn Bulletin, vol. xiii., p. 352. An Urdu translation, by Munshi Ashraf 'Ali, has been lithographed in Dihli, 1846; see Journal of the Asiatic Society of Bengal, vol. xxiii., p. 253, and Biblioth. Sprenger, No. 240.

The work is divided into a Muqaddimah, three Qisms, and a Khâtimah, as follows:—

Muqaddimah. Description of Kashmîr, fol. 11^b.

مقدمه در احوال و صفات کشمیر بطريق اجمال -

Qism I. History of the origin of Kashmîr and of the Hindû Râjâhs who ruled there, fol. 16^a.

قسم اول در ابتدای بنای این صوبه و سلطنت بعض راجها که درین شهر حکمرانی کردند -

Qism II. History of the Muslim kings, fol. 26^b.

قسم دوم در احوال سلاطین اسلام درین شهر نزدت مقام آن

Qism III. Kashmîr under the Timurid kings. Conquest of Akbar, fol. 93^a.

جان آغاز تصرف سلاطین سلسله علیه تیموریه در صوبه کشمیر -

Reign of Jahângîr, fol. 115^a.

Shâh Jahân, fol. 127^a.

Aurangzib, fol. 132^a.

Bahâdur Shâh, fol. 196^a.

Farrukh Siyar, fol. 204^a.

Muhammad Shâh, fol. 217^a.

Khâtimah. Curiosities of Kashmir, and description of its Sûbahs,
fol. 255^b.

خاتمه در لذکار بعض عجایب و غرائب کشمیر و احوال
برگه جات این خطه دلپذیر -

A great part of the work is devoted to notices of eminent saints, poets, etc., grouped under each reign.

For other copies see Rieu, i., p. 300; Ethé, Bodl. Lib. Cat., No. 319; Ethé, India Office Lib. Cat., No. 513; Rosen, p. 362.

Written in ordinary Indian Ta'liq, within ruled borders, with the headings in red. A modern and tasteless frontispiece at the beginning. Folios have been misplaced at the beginning and towards the end. The right order seems to be: foll. 1, 10-24, 2-9, 25-249, 251, 250, 253, 252, 254. There is a lacuna after fol. 36.

Not dated; 19th century.

BHARATPŪR.

No. 602.

foll. 40; lines 13-18; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تاریخ بھرت پور

TÂRÎKH-I-BHARATPŪR.

An account of the siege of Bharatpūr under Lord Combermere, in A.D. 1826, preceded by a short history of the Jât Rajahs.

Author: Anand Râi.

Beginning:—

رسیست قدیم و حاد تیست مستقیم که حکمت بالغه قادر کارساز
تعالیٰ شانہ و جل جلالہ الٰع

Contents:—

History of the foundation of the Bharatpūr Fort and the ascendancy of the Jât tribe, fol. 4*.

The history begins with Churâman, who, it is said, was a Zamindâr of the Jât tribe. He led a wandering life in the vicinity of Jaipûr, plundered villages, and more than once attacked and plundered the camp of Aurangzib. He rose to power in A.H. 1118 = A.D. 1706, and built a fort called Bharatpûr, at a distance of 18 *krohs* from Akbarâbâd.

His successors were: Sûrajmal, the eldest son of Badal Singh, who was honoured with the title of Râjah by Ahmad Shâh, rebuilt and improved the Bharatpûr Fort, and erected three other forts; Jawâhir Singh; Ratan Singh; Nawal Singh; Ranjit Singh, who ruled for eighteen years, and defeated General Lake in a battle; Randhar Singh; Baldeo Singh; Balwant Singh.

An account follows of the usurpation of Durjan Sâl and Mâdhô Singh.

The remaining portion of the history is devoted to the siege of Bharatpûr by Lord Combermere, and the restoration of Râjah Balwant Singh in 1826. See Wilson, Mill's History of India, vol. ix., p. 183. A brief account of the Jât Râjahs will be found in Tod, Annals of Rajasthan, vol. ii., pp. 369-371. See also an abstract of their history by Harsukh Rae in Elliot, History of India, vol. viii., pp. 360-368.

Written in ordinary Indian Ta'liq, with the headings in red.
Dated, A.H. 1247.

Scribe: قادر بخش

ROHILLAHS.

No. 603.

foll. 172; lines 11; size $9\frac{1}{2} \times 6$; 6×4 .

گل رحمت

GUL-I-RAHMAT.

History of Hāfiẓ-ul-Mulk Hāfiẓ Rahmat Khān, the famous Rohilla chief, who became the ruler of Kuthair in A.H. 1161 = A.D. 1748, played an important part in the Mahratta wars, and fell in the battle against Shuja'-ud-Daulah, A.H. 1188 = A.D. 1774.

Author: Muḥammad Sa'adat Yār bin Hāfiẓ Muḥammad Yār Khān,
محمد سعادت یار بن حافظ محمد یار خان.

Beginning:—

ستایشی کہ شاہیان ہان الوہیت اسٹ مزاوار نثار پارگاہ آج

The author was the grandson of Hāfiẓ Rahmat Khān and nephew of Muḥammad Mustajāb Khān. The latter had written a history of Hāfiẓ-ul-Mulk, entitled Gulistān-i-Rahmat (see Elliot, History of India, vol. viii., p. 301; Rieu, i., p. 307). Our author says that the present work is an abridgment of his uncle's Gulistān-i-Rahmat; but it is more copious than that work, and contains more information.

The date of composition given in the preface is A.H. 1249 = A.D. 1833.

It is divided into four sections, called Rang, as follows:—

- I. Genealogy of Hāfiẓ Rahmat Khān, and account of his ancestors, fol. 2^b.
- II. Account of 'Ali Muḥammad Khān and the arrival of Hāfiẓ Rahmat Khān in India, fol. 9^a.

III. History of Hâfiż Rahmat Khân's administration in Kuthair, and of contemporary events till the time of his death, which took place in the midst of the battle with Shujâ'-ud-Daulah, fol. 30*.

IV. Administration of Kuthair under Shujâ'-ud-Daulah. Account of Hâfiż Rahmat Khân's descendants, fol. 143*.

An account of the work with extracts from it will be found in Elliot, History of India, vol. viii., pp. 302-312. See also Rieu, iii., p. 1051^b.

The work has been lithographed at Agra, 1836.

Written in large Nasta'liq, with the headings in red.
Not dated; 19th century.

OUDE.

No. 604.

foll. 151; lines 21; size 13 x 8; 10 x 5½.

عہاد السعادت

'IMÂD-US-SA'ÂDAT.

A history of Burhân-ul-Mulk Sa'âdat Khân, the progenitor of the Nawâibs and kings of Awadh, and of his successors down to A.H. 1253 = A.D. 1837.

Author: گلام علی خان نقی این مید محمد اکمل خان.

Beginning:—

نغمہ فروشی مختار عبدالبیان بیاد رخسار گلیسٹ کہ رنگ و بوی
گلہای بھاری الخ

Muhammad Fayd Baksh, of Kâkûrî, in his history of Faydâbâd, entitled Farâb Baksh, فرâب بکش, calls the author Sayyid گلام 'Ali Khân, of Rae Bareli, مید خلام علی خان رائے بریلوی. See Rieu, I., p. 309.

We learn from the preface that the author's father served as a physician to Shah 'Alam and as a governor to Akbar II., and was residing at Dihli, to which place the author, in his eighth year, was taken. In the midst of the confusion which followed Gulâm Qâdir Khân Rohillah's insurrection, A.H. 1202 = A.D. 1787 (the text, fol. 3^a, wrongly reads A.H. 1102, هزار و صد و دو ہجری), he fled to Lucknow, while his father escaped to the Deccan, from which place he went on a pilgrimage to Mecca. After his father's return to the Deccan the author met him there, A.H. 1213 = A.D. 1798, and spent seven years in his company. After his father's death he went back to his native land in A.H. 1222 = A.D. 1807, and entered the service of Colonel John

Baillie, the then Resident at Lucknow, who, after a long series of numerous honorific titles, covering fully one page, is designated thus:

لواب معلی القاب میهر جناب هلال رکاب عطارد کیاسست مشتری
متائب پیرام هماعت عالیشان بلند مکان خجسته نسب ہاکیزہ
حسب عباد الدولہ افضل الملک جان بیلی بھادر ارسلان جنک -

and at whose request the author wrote the present work, completing it, according to his own statement at the end, on Friday, 22nd Sha'bán, A.H. 1223 = A.D. 1808.

Burhán-ul-Mulk Sa'ádat Khán, whose former name was Mir Muham-mad Amín, originally belonged to Nishápúr. He came to India with his father Mirzá Nasir Nishápúri during the reign of Bahádur Sháh, and settled in Patna. Under Muham-mad Sháh he held the Faujdári of Bayánah, and was in A.H. 1136 = A.D. 1723 appointed Súbahdár of Awadh with the title Sa'ádat Khán. Later on he received the title of Burhán-ul-Mulk. He was made a prisoner in the battle of Karnál, A.H. 1151 = A.D. 1738, and shortly after died of his wounds. He was succeeded by his nephew and son-in-law Abu'l-Manṣúr Khán Ṣafdar Jang, from whom the later kings of Awadh are lineally descended.

The events are narrated under numerous subject headings, and the most important of these are as follows:—

- History of Burhán-ul-Mulk, fol. 3^b.
- Nizám-ul-Mulk Ḵásaf Jäh and other Amirs, fol. 16^a.
- History of Ṣafdar Jang, fol. 24^a.
- Mahábat Jang in Bengal, fol. 20^a.
- Shinjá'-ud-Daulah, fol. 53^a.
- History of the Sikhs, fol. 57^a.
- Invasion of the Mahrattas under Bálájí Ráo, and war with Ahmed Sháh, fol. 64^a.
- Qásim 'Ali Khán, Nizám of Bengal, fol. 77^a.
- Āṣaf-nd-Daulah, fol. 100^a.
- Sa'ádat 'Ali Khán, fol. 138^a.

The last event narrated is Sa'ádat 'Ali Khán's meeting with Marquis Wellesley at Kánpúr, A.H. 1216 = A.D. 1801.

For other copies of the work, see Rieu, i., pp. 308 and 961; Morley, Descriptive Catalogue, p. 93.

The work has been lithographed, with an appendix, containing a detailed account of Bálá Ráo, at Lucknow, 1864. See also Elliot, History of India, vol. viii., pp. 394-402, where an account of the work and of its expanded recension by the author, under the title Nigár Námah-i-Hind, is given. It is one of the sources of H. G. Keen's "Fall of the Moghul Empire," p. 295.

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated : 19th century.

Notes and emendations are occasionally found in the margins. The word دلخ, written in red at the end of the MS., suggests that the copy was revised and compared.

No. 605.

fol. 310 ; lines 13 ; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 4\frac{3}{4}$.

تاریخ محتشم

TÂRÎKH-I-MUHTASHIM.

History of Burhân-ul-Mulk, the founder of the Awadh dynasty, and of his successors, down to the death of Naṣr-ud-Din Ḥaydar, A.H. 1253 = A.D. 1837.

Author: Muḥammad Muhtashim Khân bin Nawwâb Maḥabbat Khân Bahādur Shahbz̄ Jang, son of Hâfiẓ-ul-Mulk Hâfiẓ Rahmat Khân
محمد محتشم خان بن نواب محبت خان بهادر شہباز جنگ
خلف حافظ الملک حافظ رحمت خان بهادر.

Beginning :

الحمد لله الملك القديم العنان الكريم الرؤوف الرحيم هو الاول
والآخر والظاهر والباطن وهو بكل شيء عليم -

Regarding his sources, the author tells us in the preface that he has depended upon the testimony of credible witnesses, and that in the latter portion of the work he has recorded those events which happened under his personal observation.

According to the author's statement the work is divided into two Tabaqât. The subscription at the end of the present copy states that it comprises the first Tabaqah only : تمام هد طبقه اول تاریخ محتشم.

Contents :—

History of Naṣr-ud-Din Ḥaydar's ancestors, fol. 2^a.

History of Burhân-ul-Mulk; he defeats Bâjî Râo, fol. 7^a.

History of Šafdar Jang; his battle with Ahmad Khân, fol. 22^b.
Death of Šafdar Jang and the reign of Shuja'-ul-Mulk, fol. 30^b.

Death of Shujá'-ud-Daulah, and the reign of Nawwáb Âṣaf-ud-Daulah, fol. 87^a.

Death of Mukhtár-ud-Daulah, fol. 99^a.

History of Sa'ádat 'Ali Khán, fol. 181^a.

Death of Sa'ádat 'Ali Khán and the accession of Gázi-ud-Dín Khán Haydar, fol. 153^a.

Accession of Naṣir-ud-Dín Haydar, A.H. 1243 = A.D. 1827, fol. 175^a.

The history of Naṣir-ud-Dín Haydar's reign is narrated year by year, and ends with an account of his death in the eleventh year of his reign, A.H. 1253 = A.D. 1837, and the accession of Naṣir-ud-Daulah Bala Bahádúr.

Written in fair Nasta'liq, on blue paper.

Dated Ramadán, A.H. 1217.

The seals of Nawwáb Sayyid Viláyat 'Ali Khán and Khwurshid Nawwáb are found at the beginning and end of the copy.

BALGRÂM.

No. 606.

foll. 336 (pp. 671); lines 13; size $7\frac{1}{4} \times 6$; 6×3 .

تبصرة الناظرين

TABSIRAT-UN-NÂZIRÎN.

A rare and valuable work containing historical and biographical notices relating chiefly to Balgrâm.

Author: Sayyid Muhammad bin Mir 'Abd-ul-Jalil bin Sayyid Ahmad
 صيّد محمد بن مير عبد الجليل بن سيد
 احمد حسيني واسطي بلكرامي

Beginning:—

الحمد لله م Howell الشهور والاعوام ومثلب الليالي والایام والصلوة
 والسلام الـ

The author belonged to the distinguished Wâsiṭî Sayyid family of Balgrâm, known for its learning and sanctity. His father, Mir 'Abd-ul-Jalil Balgrâmi, a profound scholar in Arabic, held the posts of Bakhshî and Waqâ'i' Nigâr under Aurangzib, and died in Dihli, A.H. 1138 = A.D. 1725, at the age of sixty-six.

Sayyid Muhammad, who was born in Balgrâm, A.H. 1101 = A.D. 1689, was a man of great literary taste. On his father's retirement from the court, he succeeded him in the same posts and served with honour and distinction for many years. He was an eye-witness of most of the events narrated by him. An account of the author's life is given in a scattered form in Azâd's Ma'âşir-ul-Kirâm, as well as in the present work.

The date of composition of the present work, given by the author, is A.H. 1182 = A.D. 1768.

The work is divided into a Muqaddimah, a Maqālah, and a Khātimah, as follows:—

Muqaddimah. Biographical notices of seven eminent Sayyids who lived in Balgrām before A.H. 1100 = A.D. 1688, p. 4. Accounts follow of:—

(1) Mir Sayyid Abu 'l-Farah, the ancestor of the Wāsiṭi Sayyids, who settled in Balgrām, A.H. 614 = A.D. 1217, for which the words خدا داد form a chronogram, p. 4.

(2) Mir 'Abd-ul-Wāhid bin Sayyid Ibrāhim bin Sayyid Quṭb-ud-Dīn, who adopted the poetical *nom de plume* Shāhīdī, and wrote several works such as كتاب سمايل, شرح لزحة الارواح میر حسینی شرح کافیہ ابن حیان, حل ایات دیوان حافظ حل شبهات شرح عقایق هندی, حاجب تا بحث خیر منصرف قصہ چار برادر. He was a disciple of Shāh Ṣafī, and died A.H. 1017 = A.D. 1608, p. 10.

(3) Mir Sayyid Ṭāyyib, son of 'Abd-ul-Wāhid, who was an intimate friend of the celebrated Shaykh 'Abd-ul-Ḥaqq Dihlawī; he died 5th Rabi' I., A.H. 1066 = A.D. 1655, p. 15.

(4) Mir Sayyid Maḥmūd bin Sayyid Husayn bin Sayyid Peyārah bin Sayyid Maḥmūd, died in Ramaḍān, A.H. 1024 = A.D. 1615, p. 20.

(5) Mir Sayyid Karam Ullah bin Sayyid Luṭf Ullah bin Sayyid Hasan bin Sayyid Peyārah bin Sayyid Maḥmūd, died 12th Rajab, A.H. 1073 = A.D. 1662, p. 21.

(6) Mir Sayyid Ismā'il bin Sayyid Quṭb-i-'Ālam bin Sayyid Dolrāh bin Sayyid 'Abd-un-Nabi, died A.H. 1088 = A.D. 1677, p. 25.

(7) Mir Sayyid Alīmad bin Sayyid 'Abd Ullah bin Sayyid Maḥmūd, who was the author's grandfather. He wrote good Nasta'liq and Shikastah, and was an eminent Inshā writer; compiled a dictionary, entitled زاد الصراط; was at first attached to the service of Nawwāb Murtadā Khan Bukhārī, and after his death to Nawwāb Mu-karram Khan 'Alamgīrī; died at Marādābād, Sanbhal, 4th Jumādā I., A.H. 1096 = A.D. 1684, p. 27.

Maqālah. Historical notices of the lives of famous men in Balgrām, and its neighbourhood, and of contemporary events which took place in Hindūstān, arranged in chronological order, from A.H. 1101 = A.D. 1689, the year in which the author was born, to A.H. 1182 = A.D. 1768, the date of composition of the work, p. 35.

Khātimah. Records of solar eclipses and remarks on chronograms and various chronicles, p. 661.

A copy of the work is noticed in Rieu, iii., p. 963.

Written in fair Nasta'liq, with the headings in red.

There are two colophons at the end of the copy. The first is dated Friday, 29th Jumādā, A.H. 1290, corresponding to 25th July, 1873. The second, bearing the scribe's name محمد حسن خان ایں چاند خان مرحوم ساکن حاجی پور پٹنہ, is dated Hājipur, Patna, Thursday, 2nd December, 1875. It seems probable that the MS. was transcribed from the copy bearing the first colophon.

The signature of J. H. Blochmann, dated 1895, with the remark, "This is a rare history," is found on the fly-leaf at the beginning.

BANÂRAS.

No. 607.

foll. 157; lines 17; size 11 × 7; 7½ × 4.

تحفة تازه

TUHFAH-I-TÂZAH.

۷

A history of the Zamindârs of Banâras from the time of Râjah Mansû Râm to the deposition of Râjah Chait Singh in A.H. 1195 = A.D. 1780.

Author: Khayr-ud-Din Muhammad, مُحَمَّد خَيْر الدِّين.

Beginning:—

میامن خداوندیکه در دیوان ذالعش دریان دانش برای فکر
نتوان رسید —

Khayr-ud-Din Muhammad, who has been already mentioned as the author of 'Ibrat Nâmah, No. 587, tells us in the preface to the present work that Europeans are given to collecting historical information connected with any place where they happen to go. He adds that his literary attainments obtained for him free access to many European officials, and at their desire he wrote several historical works. He wrote this work by the order of Mr. Abraham Welland, ولند مستر ابراهیم، in whose company he visited Jaunpûr. He died about A.H. 1242 = A.D. 1827.

In the course of his narrative the author frequently refers to himself, and on fol. 130^b relates circumstances which saved him from being plundered by the attendants of Râjah Chait Singh, who had looted the boats of the English. On fol. 156^b he refers to an earlier composition, کارنامہ گوالیار, also called گوالیار نامہ, a history of Gwalior from the earliest times to A.H. 1200 = A.D. 1785 (see Rieu, iii., p. 1028).

In the preface the work is said to be divided into five chapters, but this copy, like those mentioned in Rieu, iii., p. 964, and Ethé, India Office Lib. Cat., No. 483, comprises the first three only, as follows :—

- (1) Rājah Mansā Rām and his relatives, fol. 2^a.
- (2) Rājah Balwand Singh (A.H. 1162-1184 = A.D. 1749-1771), fol. 20^b.
- (3) History of Rājah Chait Singh (A.H. 1185-1195 = A.D. 1771-1781), fol. 56^c.

In the second and third chapters the events are narrated year by year and with great minuteness. According to the author's statement at the end, the other two chapters, containing the history of Rājah Mahipat Narāyan and Rājah Udit Narāyan, were to form a second volume, beginning with A.H. 1196 = A.D. 1782. It is probable that he did not survive to carry out his plan.

The work is also known as Balwand Nāmah.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 608.

fol. 220; lines 13; size 8½ × 7; 6 × 4.

An anonymous history of the Zamīndārs of Banāras from the time of Rājah Mansā Rām to the deposition of Rājah Chait Singh, A.H. 1195 = A.D. 1780.

Author: گلام حسین خان ibn Himmāt Khān, شاہزادہ حسین خان ابن حمید خان.

The work is preceded by an introduction written by گلام حسین Khān's grandson, Subhān 'Alī ibn Hasan 'Alī Khān, in which he says that his grandfather wrote a history of the Zamīndārs of Banāras, basing it on his personal observations as well as on accounts which he had personally received from Rājah Balwand Singh. This history remained unnoticed until Subhān 'Alī gave publication to it, with slight changes in the style, in its present form. He dedicates the work to Rājah Isarī Parshād Narāyan, who succeeded his uncle Udit Narāyan in March, 1835.

Subhān 'Alī's introduction begins thus on fol. 1^b:

ارثی مرقات سخن جحمد و ثنا مبدعی است الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالَمِينَ

Гulām Ḫusayn Khān's preface begins thus on fol. 3^b :—
 حمد و ثنای بی منتها خالقی را مزاوار است که از خاک تیره ابو
 المهر علیه السلام آفریده ان

In this preface Гulām Ḫusayn Khān highly eulogises Rājah Balwand Singh, to whom he dedicates the work. He was attached to the service of the Rājah, and, after his death, to that of his son and successor Rājah Chait Singh. He was a constant companion of Rājah Chait Singh, enjoyed his full confidence, and took an active part in most of the events narrated by him. Towards the end he says that after Rājah Chait Singh's deposition, he went on a mission to Lord Cornwallis at Lucknow, to plead for mercy for the Rājah, but returned disappointed.

Contents :—

Rājah Mansā Rām ; his contest with Baryār Singh, fol. 6^a.

Rājah Balwand Singh, fol. 62^b.

Rājah Chait Singh, fol. 105^a.

One or two folios are wanting at the end, and the MS. breaks off with the following lines :—

هر که آمد بجهان لشکن خرای دارد
 در خرابات مهرسید که هشیار کیامت
 و الصد لله و الملة که نام مهاراجه بلوند سنگه بوساده لعین نوباده
 گلستان امارات و نور چین خیابان ریاست —

On the binding the work is endorsed as "Balwand Nāmah," for a copy of which see the preceding No.

Written in fair Nasta'liq, within gold and coloured borders, on various coloured papers, with double-page 'Urwāns and head-pieces on foll. 1^a-2^a and 3^a-4^a. The headings are written in red.

Not dated ; 19th century.

BENGAL.

No. 609.

foll. 244; lines 14; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مختصر نامہ

MUZAFFAR NÂMAH.

A detailed history of the Nizâms of Bengal, from Nawwâb Ali Wardi Khân Mahâbat Jang to A.H. 1186 = A.D. 1772, when Nawwâb Sayyid Muhammad Rîdâ Khân, better known as Muâzaffar Jang, was deposed by the English.

Author: Karam 'Ali, كرم علي.

Beginning:—

حمد نامحدود و شکر نامعدود سزاوار صانعی است که بیک امر
کن لسخه دو کون بود اخت الـ

The author, who belonged to the family of the Nâzims, was attached to the service of Muâzaffar Jang. He states in the preface that in A.H. 1186 = A.D. 1772, when his patron fell into the hands of the English, a general discontentment prevailed throughout Bengal. He then observes that he wrote the work "to alleviate his grief." He dedicated it to his patron, Muâzaffar Jang, after whose name he entitled it.

Spaces for headings have been left blank throughout.

A copy of the work is noticed in Rieu, i., p. 313, and another in Ethé, India Office Lib. Cat., No. 479.

The present MS. is wrongly endorsed on the binding as "Tâ'rikh-i-Muâzaffari," which is an altogether different work.

Written in fair Nasta'liq, excepting foll. 232 to 244, which are written in a different hand inclined to Nâm-Shikastah. The lower portion of fol. 178^a and the whole of fol. 178^b are left blank, but the text remains unaffected.

Not dated; 19th century.

A seal of Shujâ' Ali Khân Bahâdur, dated A.H. 1230, is fixed at the end of the copy.

GUJARÂT.

No. 610.

foll. 363; lines 17-21; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

مرات سکندری

MIR'AT-I-SIKANDARI.

History of the kings of Gujarat to the death of Sultan Muzaaffar Shah III., A.H. 1000 = A.D. 1591.

Author: Sikandar bin Muhammad, surnamed Manjhû bin Akbar (but in Rieu, i., p. 287, and Ethé, Bodl. Lib. Cat., No. 272, etc., Manjhû Akbar). سکندر ابن محمد عرف منجهو ابن اکبر.

Beginning:—

الحمد لله الذي جعل فردا من افراد البشر مسلطان الامان على

The author was an eye-witness of most of the events connected with the last struggle of the dynasty, and of the campaign which resulted in the death of Muzaaffar Shah. In the preface he mentions several earlier histories of Gujarat, but observes that all of them were written during the lifetime of the kings they describe, and are not free from partiality. He adds that no one of them was a comprehensive history of the dynasty. He therefore in the present work has given an impartial and comprehensive account of it.

The work was completed, according to Mir'at-i-Ahmadi and Bird's History of Gujarat, pp. 99 and 175, in A.H. 1020 = A.D. 1611, or according to the copy in Ethé, Bodl. Lib. Cat., No. 273, in A.H. 1022 = A.D. 1613. See, besides the references given above, Morley, Descriptive Catalogue, p. 83; W. Pertsch, Berlin Catalogue, p. 488, and Sir Edward Clive Bayley, "The Local Muhammadan Dynasties: Gujarat," London, 1886, where an almost complete translation of the work, with numerous annotations, is to be found. The text has been lithographed, A.H. 1246, and printed at Bombay, 1851.

Foll. 1-194 of the present MS. lack the headings, for which spaces have been left blank.

Foll. 198^a, line 1, to 295^b, line 6, are a repetition of foll. 25^b, line 2, to 194^b, line 17.

Folios have been misplaced in several places. The right order seems to be 1-164^b, 166^a, 165^b, 168^a, 167^a, 165^a, 169-351, 362, 353-357, 352, 359-363. There are lacunae after foll. 4^b, 134^b, 361^b and 362^b.

Foll. 195-197 are blank.

Written in learned Nasta'liq. Foll. 1-194, written in careless Indian Ta'ilq, are supplied in a later hand. Marginal notes in English, written by some Englishman, are found here and there.

Not dated; apparently 18th century.

No. 611.

foll. 735; lines 19; size 11 × 6]; 8 × 4.

مرأة احمدی

MIR'ÂT-I-AHMADI.

A detailed history of Gujarat from the foundation of the monarchy to the defeat of the Mahrattas in A.H. 1174 = A.D. 1760.

Author: 'Ali Muhammad Khân, علی محمد خان.

Beginning:—

فهرس نسخہ دفتر کل حمد پادھاں مالک الملکی کہ لصب و عزل
فرمانروان ممالک هفت اقلیم و والیان تھے و دیویم و اورنگ
لہیستان کج کلاہ الح

It appears from the author's statement in the preface that he was appointed Diwân of Gujarat towards the close of the reign of Muhammad Shâh. In A.H. 1161 = A.D. 1748, Ahmad Shâh being then emperor, the author, with the assistance of Mithâ La'l Kâyath, whose family for three generations wrote the revenue returns of the Shâbahs of Ahmadâbâd, compiled an extensive revenue return, to which he gave the title مرأة احمدی صوبہ احمدآباد گھرات, and to which he added an appendix dealing with historical events. He subsequently detached the historical portion from the revenue return and expanded it into a separate work. He began this new work in A.H. 1170 = A.D. 1756.

Contents:—

Introduction (*Minqaddimah*). Account of Gujarat and of its revenue in former periods, fol. 10^a.

History of the Hindu Rājahs, fol. 17^b.

Conquest of Somnath by Sultān Mahmūd, fol. 20^a.

Introduction of Islām in Gujarat, and the history of the Muhammadian rulers from A.H. 696 = A.D. 1298, to the rise of the Gujarat Dynasty, fol. 23^a.

History of the kings of Gujarat (abridged from *Mir'at-i-Sikandarī*), fol. 27^a.

Brief sketch of the Timurid dynasty from its origin to A.H. 1173 = A.D. 1759, fol. 64^a.

Akbar's conquest of Gujarat and his reign (abridged from the *Akbar Nāmah*), fol. 68^a.

History of Gujarat under Jahāngīr (abridged from *Mu'tamad Khān's Iqbāl Nāmah*), fol. 111^a.

Under Shāh Jahān (abridged from the *Pādišhāh Nāmah*, etc.), fol. 120^a.

Under Aurangzib (abridged from Muhammad Kāsim's history of the first ten years of Aurangzib's reign, and from other official documents and papers), fol. 140^a.

Under Bahādur Shāh, fol. 220^a.

Jahāndār Shāh, fol. 229^a.

Farrukh Siyar, fol. 231^a.

Rafī'-ud-Darajāt, fol. 250^a.

Rafī'-ud-Daulah, fol. 252^a.

Muhammad Shāh, fol. 253^a.

Ahmad Shāh, fol. 439^a.

'Alamgīr II., fol. 475^a.

Shāh Jahān II., to the end of A.H. 1174 = A.D. 1760, fol. 555^a.

Khātimah. Description of Ahmādābād and its suburbs, fol. 584^a.

Sacred places, and the saints and Sayyids buried in Ahmādābād, fol. 598^a.

Inhabitants, fol. 660^a.

Hindū tribes and Hindū temples, fol. 662^a.

Measures, weights, &c., Thānahs, officers, and employees and their duties, fol. 684^a.

Districts and Parganahs of Gujarat, fol. 697^a.

Ports, rivers, mountains and curiosities of the province, fol. 726^a.

The date of completion of the work, given on fol. 582^b, is 10th Šāfar, A.H. 1175 = A.D. 1761.

Fols. 583^a-514^a blank.

For further particulars of the work see Rien, i., p. 288; Morley, Descriptive Catalogue, pp. 84-86; Catal. Codd. Or. Lugd. Batav., vol. iii., p. 13; Ethé, India Office Lib. Cat., No. 444. A portion of the work has been translated into English by Dr. James Bird, and published under the title of "Political and Statistical History of Gujarat," London, 1835. See also Bayley, "The Local Muhammadan Dynasties: Gujarat," p. xix. *sq.*, and p. 2 *sq.* (where a condensed translation of the earlier part of the work is given).

Written in fair Nasta'liq, with the headings in red.

Dated 25 Sha'bân, A.H. 1199.

‘ÂDIL SHÂHÎS.

No. 612.

۷

fol. 271; lines 17; size 12×8½; 9½×5½.

بسانین السلاطین

BASÂTÎN-US-SALÂTÎN.

A history of the ‘Âdil Shâhi kings of Bijâpûr to the conquest of the country by Aurangzib.

Beginning :—

سپاس کوواگون و سعایش از حد افزون مر صانعی را مزد که
بقدرت کامله و صنعت بالغه آخ

In Rieu, i., p. 319, where three copies are mentioned, the work is ascribed to Ӯlâm Murtâdâ, surnamed Sâhib Hadrat, شلام مرتضی الداعو به صاحب حضرت, son-in-law of ‘Abd Ullah Sâhib, and the date of composition is given as A.H. 1237 = A.D. 1821. The author's name, Muhammad Ibrâhîm uz-Zubayrî, محرر ابن موجز که فقیر حقیر, given in the preface to the present copy, agrees with that in Morley, Descriptive Catalogue, p. 79, and Ethé, India Office Lib. Cat., No. 455, and their date of composition, A.H. 1240 = A.D. 1824, is also found here on fol. 268*, where the author says that it is now the eighth year since the conquest of the whole Mahratta territory by the English in A.H. 1232 = A.D. 1816. In the subscription at the end of the present copy, the copyist, in agreement with Rieu, loc. cit., ascribes the work to Hadrat Sâhib Hadrat, son-in-law of Shâh ‘Abd Ullah Husaynî, but gives A.H. 1240 = A.D. 1824 as the date of composition :—

لهم الرماله المسماة به بسانین (بسانین) السلاطین بعونه
وكرمه - این کتاب مذکور که جدید در احوال عادلشاهیه باشد
دار الظفر بیجاپور در سنه ۱۲۴۰ هجری حضرت صاحب حضرت قبله

داماد حضرت خلائق آکاہ شاه عبدالله حسینی مد ظله العالی
تألیف فرموده بودند . . .

After dwelling at some length on the value of history, the author enumerates six well-known authorities as those on whose writings he based his work.

The name of Mr. Grant, to whom, according to Rieu, the author intended to present this work, is not mentioned in our copy.

The work is divided into eight sections, called Bustān (garden), comprising the following eight reigns:—

Bustān I. Yūsuf 'Ādil Shāh, who founded Bijāpūr, A.H. 919 = A.D. 1513, preceded by an account of the origin of the 'Ādil Shāhi family, fol. 3^a.

Bustān II. History of Ismā'il 'Ādil Shāh, who ascended the throne, A.H. 925 = A.D. 1519, fol. 14^a.

Bustān III. Ibrāhīm 'Ādil Shāh, A.H. 941 = A.D. 1534 (not A.H. 931 as given in Rieu), fol. 24^b.

Bustān IV. 'Alī 'Ādil Shāh, A.H. 965 = A.D. 1557, fol. 33^b.

Bustān V. Ibrāhīm 'Ādil Shāh, A.H. 988 = A.D. 1580; history of the foundation of Nauraspūr and the invention of the 'Id-i-Nauras, fol. 71^b.

Bustān VI. Sultān Muhammād, A.H. 1037 = A.D. 1627, fol. 129^b.

Bustān VII. 'Alī 'Ādil Shāh II., A.H. 1048 = A.D. 1638, fol. 167^b.

Bustān VIII. Sultān Sikandar, A.H. 1083 = A.D. 1672, fol. 204^b.

The reign of Sultān Sikandar is followed by a brief summary of the reign of Aurangzib after his conquest of Bijāpūr, and the subsequent period down to the English conquest.

Written in careless Indian Ta'liq, with the headings in red.

Dated 19th Dul-hijjah, A.H. 1241, corresponding to A.D. 1825.

The MS. is in a damaged condition.

QUTUB SHÂHÎS.

No. 613.

foll. 313; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

تاریخ سلطان محمد قطب شاهی TÂRÎKH-I-SULTÂN MUHAMMAD QUTUB SHÂHÎ.

A history of the Quṭub Shâhî dynasty of Golconda from its origin to A.H. 1025 = A.D. 1616.

Beginning :—

تسبیحه شهباز بلند پرواز اندیشه باخت کبریای آن طهران
لشوان نمود الخ

In the preface the author, who does not mention his name, says that he was ordered by his royal patron, Sultan Muhammad Quṭub Shâh, to make an abridgment of a history of that king's predecessors written by a servant of the Quṭub Shâhî court, not mentioned by name (یکی از درگاه چاکران این درگاه). The result was the present work. It is stated in the Khâtimah, fol. 305^b, that the author commenced the work towards the end of Sha'bân, A.H. 1026 = A.D. 1617, and completed it at the beginning of the following year, A.H. 1027 = A.D. 1618.

Dr. Rieu holds that the history from which the present work has been abridged "is in all probability the work which Firīghtah was not able to procure, and which he ascribes to Shâh Khwur Shâh, a native of Iraq."

The work is divided into a Muqaddimah, four Maqâlahs and a Khâtimah, as follows :—

Muqaddimah.—History of Amir Qarâ Yûsuf Turkamân, and of his ancestors and children, fol. 3^a.

Maqâlah I.—History of Sultan Quli Quṭb-ul-Mulk, the founder of the dynasty, who died in A.H. 950 = A.D. 1543, fol. 31^a.

Maqālah II.—History of the reign of Jamshīd Qutb-al-Mulk to his death in A.H. 957 = A.D. 1550, and of his son Subhān Quli, who was deposed after reigning a few months, fol. 103^a.

Maqālah III.—History of Ibrāhīm Qutub Shāh, who died in A.H. 988 = A.D. 1580, fol. 127^b.

Maqālah IV.—History of Abu'l-Fath Muhammed Quli Qutub Shāh, who died in A.H. 1020 = A.D. 1611, fol. 218^c.

Khātimah.—History of the reigning king, Abu'l-Muzaffar Abu'l-Manṣūr Sultān Muhammed Qutub Shāh, from his accession, 17th Dul-qadah, A.H. 1020 = A.D. 1611, to the end of A.H. 1025 = A.D. 1616, fol. 239^d. It ends with copious specimens of Sultān Muhammed Qutub Shāh's poetical compositions.

In the concluding lines the author says that if chance favours him he will write further accounts of his royal patron.

See Morley, Descriptive Catalogue, pp. 82, 83; Leyden Catalogue, vol. viii., p. 10; Rieu, i., p. 320. The account of the Qutub Shāhi kings, extending to the end of Muhammed Quli Qutub Shāh's reign, A.H. 1020 = A.D. 1611, given in Briggs' Firishtah, vol. iii., pp. 321-484, is a short abstract of the present work.

Written in hasty Ta'liq, within red-ruled borders.

Dated Friday, 12th Rajab, A.H. 1171.

NIZÂMS.

No. 614.

foli. 31; lines 11; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

Historical memoirs relating to the military transactions which took place between Nizâm 'Ali Khân (A.H. 1175-1217 = A.D. 1762-1802), son of Nizâm-ul-Mulk Âsaf Jâh, and Bâji Râo Peshwâ's son Raghû Nâth Râo, and other Mahratta chiefs.

Author: Muhammad Fayd Bakhsh Qâjî, of Aurangâbâd, محمد فیض بخش قادری اورنگز آبادی.

Beginning:—

سپام بی قیام بهارگاہ داوری که ظل مکرمتش معین حکام اهل
اسلام است الح

We learn from the preface that when Nizâm 'Ali Khân Bahâdur was marching against Raghû Nâth Râo, he asked the author to write down the events without any exaggeration. Hence the present composition.

The memoirs begin with the 22nd of Shâ'bân, A.H. 1187 = A.D. 1773, and end with the defeat and flight of Raghû Nâth Râo towards the Narbadâ, 6th of Rabî' I., A.H. 1188 = A.D. 1774.

Written in careless Indian Ta'lîq.

Not dated; 19th century.

No. 615.

foli. 34; lines 12; size $9\frac{1}{2} \times 5\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

تاریخ عماد الملک TÂRÎKH-I-'IMÂD-UL-MULK.

History of 'Imâd-ul-Mulk Gâzî-ud-Dîn Khân, son of Gâzî-ud-Dîn Khân Firûz Jang, and grandson of Nizâm-ul-Mulk Âsaf Jâh.

Author: 'Abd-ul-Qâdir Khân, alias Gûlâm Qâdir Khân Jâ'isi, son of Maulavi Wâsil 'Ali Khân. عبد القادر خان عرف علام قادر خان، ایلخانی مولوی واصل علی خان قاضی جائی ملازم سرکار انگریز بہادر ایں مولوی واصل علی خان قاضی القضاۃ بمکال.

Beginning:—

قابل سجود ذات العبود است که الوهیتیش تسلیم اهل اسلام و
هنود و فرقہ نصاریٰ و یهود —

Gâzi-ud-Din Khân, with his original name Shihâb-ud-Din الدین, was appointed Amir-ul-Umarâ, and afterwards Wazir by the emperor Ahmad Shâh (A.H. 1161–1167 = A.D. 1748–1754) and 'Âlamgîr II. (A.H. 1167–1173 = A.D. 1754–1760). He received the title of 'Imâd-ul-Mulk Gâzi-ud-Din Khân from Ahmad Shâh, whom he imprisoned and blinded, and later on he assassinated 'Âlamgîr II. He was a poet and adopted the *takhallus* Nizâm. A copy of his Diwân is noticed in Rieu, ii., p. 720. For his life see Khizinah-i-Âmirah, p. 50; Ma'sîr-ul-Umarâ, vol. ii., pp. 847–856. Sprenger, Oude Catalogue, p. 273; and Garcin de Tassy, Litt. Hind., vol. ii., p. 476.

The author does not give any title to the work, but in an endorsement on a fly-leaf at the beginning it is called *Târikh-i-'Imâd-ul-Mulk*.

The work comprises thirteen Faṣls, as follows:—

- I. History of the ancestors of Nawâb Gâzi-ud-Din Khân 'Imâd-ul-Mulk; his birth, fol. 3^a.
- II. Revenue settlement by Abu 'l-Manṣûr Khân Şafdar Jang, fol. 9^a.
- III. Şafdar Jang's contest with the Afghans and the Rohillas. Gâzi-ud-Din Khân becomes Wazir, fol. 9^b.
- IV. Dismissal of Gâzi-ud-Din Khân from the Wazârat and his re-instalment. Imprisonment of Ahmad Shâh, fol. 15^a.
- V. History of 'Âlamgîr II. Gâzi-ud-Din Khân is retained as Wazir, fol. 16^a.
- VI. Gâzi-ud-Din Khân's displeasure with the Mahrattas. Ahmad Shâh Abdâli's advance, fol. 16^b.
- VII. Prince 'Ali Gauhar's march against Shujâ'-ud-Daulah by Gâzi-ud-Din Khân's advice, fol. 19^a.
- VIII. Raghû Nath Râo, son of Bâji Râo, advances on Hindûstân. Gâzi-ud-Din Khân goes to Mathrâ with prince 'Ali Ganhar, fol. 19^b.
- IX. Imprisonment and death of Intizâm-ud-Daulah, son of Qamar-ud-Din Khân, A.H. 1170 = A.D. 1756, fol. 20^b.

- X. Gázi-ud-Dín Khán sends his men to arrest prince 'Ali Gauhar, who faces them with fortitude and escapes arrest, fol. 20^b.
- XL. Rise of the Mugal army against Gázi-ud-Dín Khán: murder of 'Alamgir II., fol. 22^a.
- XII. Ahmad Sháh Durrání advances to India for the second time at the request of Shujá'-ud-Daulah, Najib-nd-Daulah and Najib Khán. Rise of the Mahrattas, fol. 23^a.
- XIII. History of the reign of Sháh 'Álam Padisháh, fol. 25^b.

The history ends with an account of the last days of Gázi-nd-Dín Khán, followed by a short account of his descendants and children.

In the conclusion the author says that in A.H. 1211, corresponding with A.D. 1797, when he was in Lucknow, Sháh Abdálí of Kabul marched against India. At this juncture he came to know from reliable sources that Gázi-nd-Dín Khán was in the service of Sháh Abdálí. Later on he says that after the Sháh's return to Kabul Gázi-nd-Dín went to Kálpti, where he died and was buried.

W. Irvine, in his "Bangash Nawabs of Farrukhábád," Jour. As. Soc. Beng., vol. xlviii., part i., 1879, p. 130, says that 'Imád ul-Mulk died at Kálpti on the 10th Rabi' II., A.H. 1215 = 1st September, 1800, and was buried at the shrine of Shaykh Farid Shakarganj at Pákpatan.

Written in large Indian Ta'líq, with the headings in red.
Not dated; 19th century.

A note at the end, in the handwriting of the donor (Khán Bahádúr Khuddá Bakhsh Khán, C.I.E.), dated 13th June, 1893, says that the MS. was transcribed for him by Maulaví 'Abd-ul-'Azíz's son Maulaví 'Ali Ásgar.

No. 616.

fol. 311; lines 14; size $9\frac{1}{2} \times 5\frac{1}{4}$; 7 x 4.

آصف نامہ

ÂSAF NÂMAH.

A history of the Nizáms of Haydarábád, and especially of Nizám 'Ali Khán, son of Niyám-ul-Mulk Ásaf Jâh, who, after deposing and imprisoning his brother, Salábat Jang, assumed the government of the Deccan in A.H. 1175 = A.D. 1761, and reigned till A.H. 1217 = A.D. 1802.

Author: Tajallí 'Ali, تاجالی علی.

Beginning:—

امشـعـه ستـایـش بـی آـلـیـش مـرـاـحـدـیـرـا سـزـدـ کـه اـزـ خـلـوـتـ خـانـهـ غـیـبـ
هـوـیـتـ خـودـ رـا بـهـ هـوـیـتـ غـیـبـ جـلوـهـ گـرـ سـاختـ الـخـ

The author was attached to the service of Nizām 'Alī Khān, and was not only an eye-witness of the events which he narrates, but took part in most of them. He deals at length with the history of his patron, and brings down the narrative to Shawwāl, A.H. 1206 = A.D. 1792, after which the work breaks off suddenly. It seems probable that the author died soon after that date.

On fol. 168^a the author designates the work **آصف نامہ** **Âṣaf Nâmah**:

درین مال مبارک خال فقیر مولف این آصف نامه را حکم عالی
شرف نخاذ پیوسمت الـخـ

See Rieu, iii., p. 1037^a, II., where a copy of the work is mentioned under the title *Tuzuk-i-Âṣafi*, *آصفی*, *آصف*, and Ethé, India Office Lib. Cat., No. 467, where it is styled *Tadkirah-i-Âṣafi*, *ذکرہ آصفی*.

Contents:—

History of Nizām 'Alī Khān's predecessors, fol. 5^a.

History of Nizām-ul-Mulk Âṣaf Jāh I. (born A.H. 1082 = A.D. 1671, died A.H. 1161 = A.D. 1748), fol. 8^a.

History of Nawwāb Nāṣir Jang (died A.H. 1164 = A.D. 1750), fol. 17^a.

Reign of Ṣalābat Jang (deposed A.H. 1175 = A.D. 1762), fol. 22^a.

Reign of Nizām 'Alī Khān Âṣaf Jāh II. (born Shawwāl, A.H. 1146 = A.D. 1733, died A.H. 1217 = A.D. 1802), fol. 54^a.

The narrative suddenly breaks off with the following words, in the midst of an account of the famine which visited Haydarābād in A.H. 1217 = A.D. 1802:—

به سبب هجوم و ازدحام گرسنگان و اوپاهاں که غیر از بوج گونی
حرفي بر زبان نمي آورند اگرچه تادیب

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated; 19th century.

No. 617.

foll. 95; lines 13; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

واقع دکن

WAQĀI'-I-DAKAN.

A history of the Niżāms of Haydarābād from the origin of the Niżāmat to A.H. 1233 = A.D. 1817.

Author: Fayḍ Ḥaqq Ṣiddiqi ul-Qādiri ul-Chishti, alias Muḥammad Fayḍ Ullah, فيض حق صديقي القادری الجشتی عرف محمد فیض الله.

Beginning:—

بعد حمد رب العالمين و لعنة ميد المرسلين خاتم النبئين و آله
و اصحابه —

In the preface the author tells us that he spent many years under the protection and patronage of Nawwāb Mumtāz-ul-Umarā Bahādur and Rājah Shām Rāj Bahādur, and wrote the present work in A.H. 1236 = A.D. 1820.

Contents:—

History of Niżām-ul-Mulk Āṣaf Jāh (died A.H. 1161 = A.D. 1748), fol. 4^a.

Reign of Nawwāb Nāṣir Jang (A.H. 1161–1164 = A.D. 1748–1750), fol. 6^b.

Reign of Ṣalābat Jang (A.H. 1164–1175 = A.D. 1750–1761), fol. 14^b.

Reign of Niżām 'Ali Khān (A.H. 1175–1217 = A.D. 1761–1802), fol. 17^a.

Death of Niżām 'Ali Khān and the accession of Sikandar Jāh, fol. 49^a.

The concluding portion of the work treats of the affairs in Haydarābād, brought down to A.H. 1233 = A.D. 1817.

Written in ordinary Indian Ta'līq, with the headings in red.

In the colophon, dated Thursday, 5th Dul-hijjah, A.H. 1241, the scribe خوبی لعل says that he transcribed this copy by the order of Rājah Shambū Parshād Bahādur.

HOLKARS.

No. 618.

fol. 177; lines 11; size 10 × 5½; 6½ × 3½.

وقایع هولکر

WAQĀ'I-I-HOLKAR.

History of Jaswant Rāo Holkar, son of Takūjī Holkar, and brother of Kāshī Rāo, whom he succeeded as chieftain of Indor, about A.H. 1217 = A.D. 1802. He became insane in 1806, and died in 1811.

Author: Mohan Singh, سنگہ موهن.

Beginning:—

خداؤندا ادای مرائب ٹنای کے اولیا و انبیا کوں ما عرفناک حق
معرفتک زدہ باشند الٰع

In the preface the author, after eulogising the reigning king Muhammad Akbar II. (A.H. 1221–1253 = A.D. 1806–1837), says that he wrote this work at the desire of Baklīshī Bhawānī Shankar, who played an important part in the history of the period.

The author completed the work in A.H. 1223 = A.D. 1808, for which he gives the chronogram کتاب لصریح at the end.

Contents:—

Origin of the Holkar family; Malhar Rāo, fol. 5^a.

Takūjī succeeds Malhar Rāo, fol. 11^a.

Raghū Nāth Rāo, fol. 11^b.

Death of Takūjī and contest between his sons, fol. 22^a.

Battle between Kāshī Rāo and Malhar Rāo in which the latter is killed, fol. 24^b.

Jaswant Rāo Holkar, fol. 27^a.

History of Bhūpāl, fol. 28^a.

Bhawānī Shankar enters the service of Jaswant Rāo as Bakhlīshī, fol. 33^a.

Internment of Jaswant Rāo by Raghūjī Bhonsla and the former's release by Bhawānī Shankar, fol. 35^a.

History of Amir Khān, fol. 38^a.

Jaswant Rāo's battle with Lord Lake and the former's defeat, fol. 69^a.

The history of the remaining period is narrated year by year:—

History of the second year of Jaswant Rāo's administration,
fol. 72^b.

Third year, fol. 80^a.

Fourth year, fol. 84^a.

Fifth year, fol. 100^a.

Sixth year, fol. 104^a.

Seventh year, fol. 145^a.

The narrative closes with Jaswant Rāo's peace with the British, after which he proceeded to Bhāopūrah and Rāmpūrah, where, the author says, he was still living at the time of writing the present work (A.H. 1223 = A.D. 1808).

No copy of the work is mentioned in any other catalogue.

A good copy. Written in large neat Nastū'liq, with the headings in red.

Dated 4th Sha'bān, A.H. 1223, the second regnal year of Muhammad Akbar II.

Scribe: **الج** [جعفر]

Valuable notes on geographical names, written in the same hand as the text, are occasionally found in the margins.

MYSORE.

No. 619.

fol. 115; lines 17; size 12 × 7½; 9 × 4½.

تاریخ حمید خان

TÂRÎKH-I-HAMîD KHÂN.

Military transactions between Lord Cornwallis and Tipû Sultân, down to the conclusion of peace in A.H. 1206 = A.D. 1792, preceded by a short history of Haydar 'Ali.

Author: Hamid Khân, حمید خان.

Beginning:—

بعد حمد و نعای بی منتهای جناب کیربای الی و هس از درود
نا محدود حضرت رمالع پناهی آن

The author says in the preface that he accompanied Lord Cornwallis on his Deccan campaign, and was an eye-witness of the events narrated by him.

The work, though modern, is of historical importance. I have seen no notice of it anywhere else.

Contents:—

Fol. 2 ^a .	ذکر احوال ترقی خاندان آمپو سلطان -
Fol. 5 ^a .	ذکر عزیمت حیدر بھادر خلاف مرضی راجه و ذلواتی بکلاک راجه کوچی و مذکوری -
Fol. 7 ^a .	ذکر معاودت حیدر بھادر بفع و نصرت از ملک کوچی و مذکوری و تضمیر ملک هر سه راجه‌ها -
Fol. 10 ^a .	ذکر مسلط شدن حیدر نایاک بملک سریونگک پقн درفتی بکلاک نواب محمد علی خان صوبدار کرناٹک -

Fol. 12^a. ذکر لفکر کشی و توجه حیدر بعزم تسخیر ملک
بدلور و احوال قدامت ریاست دایی بدلوه -

Fol. 15^b. ذکر اختلال احوال ریاست اهل پله و بر داشعن
بعضی اهل کاران انجا رگهوناله راو نامی از خاندان
راجه ساهورا بحکومت انجا -

Fol. 21^c. ذکر روانه شدن نواب عالیجاه بهادر با تفاق نواب
حیدر علیهان معه فوج سرکار و افواج همراهی نواب
موصوف و تعین شدن کرلیل بیلی بصلاح گورنر
چیناپشن همراهی نواب والاچاه بهادر و مقابله افواج
ظرفیں و زمیندار کنچی و کشته شدن کرلیل مذکور -

Fol. 25^d. ذکر معاودت نواب عالیجاه با ظهار تعلل و تمارض
و مختار ماختن نواب ظفر الدوله بهادر و نواب حیدر
علیهان بهادر را به چنگ و صلح با انگریزان -

Fol. 29^e. ذکر شکست خوردن فوج انگریز و کشته شدن
کرلیل بیلی -

Fol. 32^f. ذکر ورود فوج انگریز از بنگاله بسرکردگی کرلیل
بریس بهادر با عالت افواج سرکار کمپنی جهت مقابله
و مدافعت حیدر علیهان بهادر از ملک کرناٹک و
سوانحایکه در آن وقت رو نموده -

Fol. 36^g. ذکر داخل شدن چنریل سر ایر کوت بهادر چیناپشن
با فوج بنگاله و منصوبه چنگ با نواب حیدر علی
خان بهادر نمودن -

Fol. 47^h. ذکر عزیمت نواب حیدر علی خان بهادر بست
کرم کندہ ظاهر بتریب ملاقات متعلقان مید صاحب
و در باطن به قصد انتزاع ملک بلهاری و کنی از قبضه
مرار راو -

Fol. 52^b. ذکر سرتایی کهندی راو قلعه دار سریرلکت پن
که بپورده نمک و محل اعتماد نواب حیدر علیخان
بهادر زیاده از پسر و برادر بود و جنگیدن کهندی
راو مذکور با حیدر علی خان بهادر موصوف -

Fol. 54^a. ذکر رویداد مثلمه چنگ با قوم الکریز و فراسیس
در ولایت -

Fol. 62^a. ذکر صرافت مزاج تیپو سلطان با تنظام امور
رباست بخبر رسی کمال و بعضی احوال معامله فهمی
سلطان مفتر الیه -

Fol. 65^a. ذکر عزیمت تیپو سلطان بملک ملیوار جهت
تعرض و مخاصمه برای چند تعلق که رام راجه از
ولندیز (?) بخوبی کرد بود -

Fol. 68^a. ذکر روانگی کرنلیل کاکریل بهادر با غوج بنگاله و
نامه نوشتن جانب لارڈ صاحب بنام راگھوچی
بهونسله در ناکبور و برایه رام پنتت صوبه دار
کتفک در باب عدم مزاحمت لفکر الکریز از عبور
ملک آنها -

Fol. 69^a. ذکر عزیمت جانب مستطاب نواب معلی القاب
لارڈ کارلوالس بهادر بملک سریرلکت پن برای اطفای
نایره چنگ و فساد تیپو سلطان -

Fol. 81^a. آمدن راما شامی پالیکار چات بالاپور حضور و
ملزامت نمودن معرفت چیری صاحب بهادر و یافته
سد ایالت موروئی بالاپور مع مضایقات بنگلور بمهرب
و دستخط حضور -

Fol. 82^a. ذکر عزیمت جانب مستطاب نواب معلی القاب
لارڈ کارلوالس بهادر بجانب سریرلکت پن از راه
خانهان هیلی (?) و صعوبت آن راه -

ذکر تسخیر قلعه نمای درک عرف گردون مشکوه -
Fol. 88^b.

ذکر احوال متأنس و حسائب قلعه بسراج درک
Fol. 89^a.
که در اقصای ملک کلیکوت بساحل دریای هنور واقع
است بسی و تردد کمپلور کارلوالس بهادر بحیله
تسخیر در آمد -

ذکر مفتوح شدن قلعه ماکری -
Fol. 91^a.

The heading under which the events connected with the peace are mentioned is omitted.

Written in ordinary Indian Ta'liq, on thick paper, with the headings in red.

Not dated; 19th century.

OFFICIAL MANUALS,
STATISTICAL ACCOUNTS, ETC.

No. 620.

fol. 565; lines 13; size $9\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

روزنامه شاه عالم

RÛZNÂMCHAH-I-SHÂH 'ÂLAM.

A very large collection of statistical registers of the presents, *khil'ata*, etc. given by *Shâh 'Âlam* to princes, nobles, and others, and also of the presents which he received, interspersed with valuable historical information regarding events from the beginning of the thirty-first year to the end of the "forty-ninth" year of his reign. It is to be remarked that *Shâh 'Âlam* reigned for forty-seven years (A.H. 1173-1221 = A.D. 1759-1806), and not for forty-nine years.

Beginning without preface:—

سال سی و یکم از جلومن ماه شاه عالم بادشاه خازی سنه ۱۳۰۰ موافق
بیست هشتم چوری سنه ۱۸۸۹ (probably a mistake for ۱۷۸۹)
حضرت جهان پناه بدار العلایه دهلی در قلعه مبارک تشریف فرما
اند.

The following note on the fly-leaf at the beginning, written by the scribe, *Mstehn Lul*, dated the 1st of June, 1810, states that the contents of this MS. are taken from the writings of *Rai Tek Chand*, the *Akhbâr Nawis* of the British Government:—

ترجمہ اخبار حضرت فردوس منزل شاه عالم بادشاه خازی از
مسودات رائی ٹیکچنڈ اخبار لویں مرکار دولتمدار انگریزی من

ابتدای سال می (و) یکم چلوس معلی لغایت آخر سال چهل و نهم انتقال
حضرت مغفور بخط پنده مظہن لعل تباریع یکم ماه جون سنه ۱۸۱۰
حیسوی اختتام یافت -

The occasions on which the presents were given or received are generally mentioned, arranged in chronological order. The MS. ends with an account of *Shâh 'Âlam's* death on the 19th of November, 1806.

Written in careless Indian Ta'liq.

Undated; latter half of the 19th century.

No. 621.

Foll. 163; lines 18-27; size 14 $\frac{1}{2}$ x 8 $\frac{1}{2}$; 12 $\frac{1}{2}$ x 6.

دستور العمل سلاطین هند

DASTÛR-UL-'AMAL-I-SALÂTÎN-I-HIND.

A compilation relating to the administration, topography, and history of the Indian empire, from the time of Babur down to the reign of *Shâh 'Âlam II.*, in the form of an office manual.

The work has no preface and begins with a list of the contents. The name of the author is not given anywhere in the work. The title "Dastûru Amal Salatin Hind" is endorsed on the binding.

The work, which seems to have been compiled from official records, contains instructions relating to the duties of officials and rules of conduct for civil servants; directions for the proper management of tax and revenue accounts; forms of public accounts and returns, *mughalkâs*, *sahads*, receipts, and grants of various kinds; statistical accounts of *shâbâhs*; system of cultivation; notation of numbers, weights, currency, measurements, divisions of time and official calculations of every kind; historical and topographical accounts of important places; historical dates giving the exact time of birth and death and the period of reign of rulers; titulature of princes, *wazirs* and dignitaries, and miscellaneous notices.

Contents:—

History of Dihli and Akbarâbâd—the tombs of Salim *Chishti*, Mumtâz Mahal and Akbar, fol. 62b. Account of the rivers Jumna and *Chunâb*, fol. 80a. Bayânah, Fathpôr, Kâlpi,

Gawāliyar, Alwar, Nārnaul, Qannauj, Mathrā, Ilāhābad, Awadh, Bihār, Bangālāh and Kābul, fol. 80b. The account of each Sūbah is followed by a list of the Sūbahdārs.

Account of the tombs of Khwājah Quṭb-ud-Dīn Bakhtyār Kākī, Khwājah bin Khwājah Kamāl-ud-Dīn Ahmad, Shaykh Niẓām-ud-Dīn Auliya and Shaykh Naṣr-ud-Dīn Chirāg-i-Dihli, fol. 99a; Qadam Sharif, fol. 99b. The tombs of Malik Yār Parrān, Shaykh Salāh, Amir Khusrāu, Sharaf Bū 'Alī Qalandar, Shāh Qāmūs, Shāh Jamāl-ud-Dīn Hānsawī, better known as Quṭb-i-Jamāl, Sultān Shihāb-ud-Dīn Gāri, Sultān Shams-ud-Dīn, Sultān Naṣr-ud-Dīn Gāzī, Sultān Firuz Shāh, Sultān Bahlūl, Sultān Sikandar Lodi, Humāyūn and Bahādur Shāh.

Account of some of the sacred rivers and places of the Hindus, such as the Jammū, the Ganges, the sacred well at Sarhind, etc., fol. 100a. In some places the rubrics are followed by blank spaces intended for the insertion of accounts.

Account of Lāhaur, Siālkot, Gujarāt, Patyālah, Sind, Multān, Kashmīr, Tattah, Ahmadābād, Ajmīr, Mewār, Mālwāh, Khāndis, Berār, Āshām, fol. 103b. Account of Ceylon, Pegū, Portugal, China, fol. 126b.

List of Manṣabdārs, fol. 133a.

Abstract from the Mahābhārata, foll. 156a-161a.

Written in ordinary Indian Ta'līq.

Not dated; 19th century.

میرزا رضی الدین ایں میرزا محمد عظیم علی ایں میرزا جوہاندار شاہ ولیعهد محمد بھادر شاہ
A seal, bearing the inscription and dated a.u. 1238, is found at the end of the MS.

No. 622.

foll. 477; size 12 × 7½; 7½ × 4.

A very beautiful and interesting MS. containing the military accounts of Mahārājā Ranjit Singh, the great Sikh ruler of the Panjāb, who died on the 27th June, 1839.

The accounts may be divided under the following three main headings:—

I. Foll. 1b-185b. Infantry.

The account of each regiment is shown under the name of its commanding officer. Each regiment is divided into eight companies,

and the pay and allowance of the officers attached to each company are given under the name of each officer. The account of each regiment closes with a statement of the salaries of the ministerial officers and menials attached to it, such as clerks, *khalaṣis*, sweepers, etc., and other miscellaneous expenses, e.g., repairs, light, stationery, pensions granted to the heirs of officers killed on duty, etc., etc.

II. Foll. 136b-203b. Cavalry.

The account of each Risālah is shown under the name of its commanding officer. The pay and allowance of the officers attached to each Risālah are given under their respective names. The account under each commanding officer closes with a statement of miscellaneous expenses.

III. Foll. 204b-317b. Artillery.

Each commanding officer, under whose name the expenses of his establishment are shown, is in charge of several field guns. Each gun, designated by a figurative name, has several officers attached to it, the pay and allowance of whom are given under their respective names. The account of each establishment closes, as usual, with a statement of miscellaneous expenses. Most of the officers attached to the artillery were Muhammadans.

Foll. 318b-477a. Account of the Infantry resumed.

Hindi equivalents of all the Persian entries are given in red.

Written in clear *Nim-Shikastah*, in two columns.

The MS. is illuminated throughout. The margin of each page is beautifully decorated with floral designs in gold.

Not dated; early 19th century.

MEMOIRS AND TRAVELS.

No. 623.

fol. 120; lines 15; size 8 x 5; 4 $\frac{1}{4}$ x 2 $\frac{3}{4}$.

عہر نامہ

'IBRAT NÂMAH.

A rare work of great historical importance containing the memoirs of the author and of contemporary events from A.H. 1117 = A.D. 1705 to the death of Farrukh Siyar, A.H. 1131 = A.D. 1719.

Author: Mirzâ Muhammad bin Mu'tamad Khân bin Diyânat Khân,
مرزا محمد بن معتمد خان بن دیانت خان.

The work is introduced by a short invocation in which the author gives the following particulars about himself and his work:—

الحمد لله على الطافه و افضاله ... اما بعد چنین گويد بمنه اميدوار
رحمت پروردگار مرزا محمد بن معتمد خان بن دیانت خان که اين
ورقی چند امسف در تذكرة احوال خود که بطريق روز نامچه از وقت
ملزمت بادهاد دين پياد ... ابوالظاهر محي الدین محمد اورلنك (رب
... تا آخر عهد بادهاد شهید مظلوم محمد غرض سير مغفور بعبارتی
بيتكلف صاف و ماده نکاشته قلم و قابع رقم ميسکردد و در ضمن
آن تقریباً ذکر سلطانین و امرای عالی هان و غيره لیز پرداخته
می شود

Mirzâ Muhammad is the author of another most valuable work, entitled *Târikh-i-Muhammadî*, containing notices of political events and a list of obituary dates of famous men from the earliest times to A.H. 1190 = A.D. 1778; see Rieu, iii., p. 895, where he is designated as Muhammad

bin Rustam bin Qubād. He was the master and maternal uncle of Muhammad Bakhsh, poetically surnamed Āshūb, who wrote the history of the life and reign of Muhammad Shāh in A.H. 1196 = A.D. 1782 (see Rien, iii., p. 944), and who, in his preface to that work, quotes the present work as one of his sources, speaking of it in the highest terms.

We learn from this same *Tārīkh-i-Muhammadi* that the author's grandfather, Qubād Beg bin 'Abd-ul-Jalil ul-Hāriṣi ul-Badakhshi, a native of Qandahār, had received the title of Diyānat Khān from Aurangzib, and died in Dihlī, A.H. 1083 = A.D. 1672. His father Rustam, afterwards Mu'tamad Khān, served under Aurangzib, and died, according to the author's statement on fol. 2^b of the present work, in a battle near Diwālpur, at a distance of three *krohs* from the fortress of Wānkankh, on Monday, 18th Jumādā II., A.H. 1117 = A.D. 1706, at the age of sixty-nine.

The statement is made on fol. 2^a that the author of the present work was born in Jalālibād, Kabul, on Friday, 21st Jumādā I., A.H. 1070 = A.D. 1660, which, he says, was in the 30th year of Aurangzib's reign (A.H. 1069–1119 = A.D. 1659–1707). مسنه یک هزار و هفتاد هجری

مطابق مال سی ام از جلومن معاویت مالومن حضرت بادشاه مغفور
مسرور ابو المظفر مصی الدین محمد اورلک ریب بهادر عالمگیر بادشاه

خانی. This, however, can scarcely be correct. The 30th regnal year of Aurangzib is A.H. 1098 = A.D. 1687. The author's statement in the *Tārīkh-i-Muhammadi*, that he had completed his nineteenth year at the time of his father's death (A.H. 1117), proves that he was born in A.H. 1098 = A.D. 1687, which is the 30th year of Aurangzib's reign. The wrong date یک هزار و هفتاد هجری, given in the present MS., is also found in the copies mentioned in Ethé, India Office Lib. Cat., Nos. 392 and 2834. He observes that he was introduced to Aurangzib by Nawwāb Rūh Ullah Khān on Saturday, 25th Jumādā II., A.H. 1115 = A.D. 1703, and received a *maṣab* of one hundred and fifty from the emperor.

مبالغ مرزا کتاب تواریخ عالمگیری مصطفیٰ حارثی, but in the colophon it is called. Another title given to the work is تاریخ محمد بن محمد خان; see Ethé, India Office Lib. Cat., No. 2834. The author himself does not give any title to the work, but in the course of his narrative he calls himself very often راقم ابن حموف نامه.

The memoirs, written in simple style, are narrated with great chronological precision. The author deals not only with the transactions in which he took active part, but all the contemporary events of which he had cognizance. He speaks with undisguised dislike and contempt of

some of the leading and most influential men who took active share in the events recorded by him.

Only two other copies of the work, noticed by Dr. Ethé, *loc. cit.*, are known to us.

Contents :—

fol. 2^b.

وقایع سال یک هزار و یکصد و همانزده (هفده هجری و رحلت واجد ماجد راقم مسطور محمد خان
مرحوم -

fol. 3^a.

وقایع سال یک هزار و یکصد و هیزده هجری و تضییه
رحلت حضرت حالمگیر پادشاه -

fol. 4^a.

جلومن پادشاه زاده محمد اعظم شاه بهادر بر جای پادشاه
مشهور بر تخت سلطنت و کوچ فرمودن از دکهن بطرف
شندوستان بعزم چنگ با برادر بزرگ خود یعنی شاه عالم
محمد بهادر شاه -

fol. 4^b.

وقایع سال یک هزار و یک صد و نوزده هجری در
موقع جاجور وقوع چنگ سلطانی و کفته شدن محمد
اعظم شاه با پسران و امراء رفیع العکان و مظفر و منصور
شدن پادشاه شاه عالم بهادر شاه خازی -

fol. 6^a.

وقایع سال یک هزار و یک صد و بستم هجری ...
چنگ نمودن محمد کامبیش بن حالمگیر پادشاه با برادر
بزرگ خود شاه عالم بهادر شاه خازی در خیدرآباد و
بعد ازگی کفته شدن پادشاه زاده مومی اليه -

fol. 6^b.

وقایع سال یک هزار و یک صد و بست و دویم هجری -

fol. 7^a.

وقایع سال یک هزار و یک صد و بست و سیویم هجری -

fol. 8^a.

وقایع مال یک هزار و یک صد و بیست و چهارم هیجري
و فوت شدن شاه عالم بهادر شاه پادشاه -

fol. 9^a.

الافق نمودن سلطانی للله جسن تدبیر و حیله و لزور
امیر الامرای ذو الفقار خان بهادر با همدیکر چنگ محمد
عظیم الشان بهادر -

fol. 10^a.

متصرف شدن محمد معز الدین چهاندار شاه خزانی
قارونی محمد عظیم الشان را بتدبیر امیر الامرا و با خواصی
مشار الیه نقش عهد موافقت نمودن با برادران دیکر
و وقوع چنگ با شاهزاده چهانشاه بهادر و بعد از شکست
پشت و فیروزی غالب شدن چهاندار شاه و کمته شدن
جهانشاه با یک پسر کلان خود شاه زاده فرشنده اختبر
بحکم قضا و قدر -

fol. 11^a.

پادشاه شدن محمد معز الدین چهاندار شاه و پسهاشد
رسیدن نواب محلصان و رستم دل خان و بقید افغانان
و خانان بهاد دادن جمعی از امرای عالمگیری و بهادر
شاھی -

fol. 12^a.

بدست آمدن شاهزاده محمد کویم پسر شاه محمد عظیم
الشان و بحکم عم نا مهریان پشهادت رسیدن آن مظلوم
نوجوان -

fol. 13^a.

داخل شدن محمد معز الدین چهاندار شاه بدار الصالفة
شاهجهان آباد و رسیدن اخبار خرچ شاه زاده محمد فرج
سیرو پسر عظیم الشان بهادر از بیگاله و لعین شدن شاه
زاده اعز الدین بالاتیقی خواجه حسین المخاطب به خان
دوران پدافعه و مقابلله محمد فرج سیرو و بی چنگ منهزم

شدن این ناپکاران نامرد و گریخته باکبرآباد رسیدن و مظفر
و منصور شدن محمد فرج سیر بهادر -

fol. 15^b.

متوجه شدن محمد معز الدین چهاندار شاه به مقابله برادر
زاده یعنی محمد فرج سیر بهادر باتفاق امیر الامرا و
خانجهان وغیره ارکان سلطنت و بعد از الذک جنکی
منهزم شده بدار الصلاة رسیدن و پیای خود بدام اجل
افتاده بقتل آمدن و بادهاده شدن محمد فرج سیر بهادر -

fol. 17^a.

تفصیل منهزم و منکوب رسیدن امیر الامرا بخانه پدر
خود آصف الدوله اسد خان و متعاقب رسیدن چهاندار
شاه با لعل کنور معاشقه خود بر دروازه امیر الامرا و متقد
شدن او بخانه امیر الامرا و ثانی الحال حسب الحكم فرج
شاهی حواله محمد تارخان قلعه دار تا رسیدن بادهاده بدار
الصلاه در قلعه محبوس ماندن -

fol. 20^a.

.... بقتل رسیدن امیر الامرا ذو الفقار خان بهادر
نصرت جنک خدار بسای کردار و مقتول شدن محمد معز
الدین چهاندار شاه و بفتح و فیروزی داخل کفشن بادهاده
والا جاه محمد فرج سیر بهادر بدار الصلاه شاه چهان آباد
و وقایع مال یک هزار و یک صد و بیست و یک هجری
و گذارش وقایع زمان سلطنت بادهاده محمد فرج سیر -

fol. 23^a.

تغير و تفویض خدمات بادهاده از امرای سابق با امرای
حال -

fol. 27^b.

قتل شیخ قدرت الله الهاابادی بی حکم بادهاده بستگارگی
و مشاکی میر جمله معظم خان خانخانان و تفصیل احوال
مشقول مظلوم مشار اليه -

fol. 35^a.

چهون دوم سال یک هزار و یک صد و بیست و شش
هجری -

ib.

ویاچ سال یک هزار و یک صد و بیست و هفت
هجری -

fol. 38^a.

مرا جععت امیر الامرا مظفر و مضور از دکهنه براه راجه تله
و رفتن شایسته خان طفای یعنی حال پادشاه باوردن دختر
راجه اجیت منگه بن مهاراجه جسونت منگه رانهور
بجهة همشوابکی پادشاه که معرفت نواب امیر الامرا با
راجه مومنی الیه چنان قرار یافته بود -

fol. 39^a.

وصول عرضه داشت نواب عبد الصمد خان بهادر دلیر
جدک مستعمل بر مزده اخبار گرفتار و دستگیر هدن گرو
گویند سیاه روی مشهور سر کوده سکه هان بی ایمان و
تفصیل احوال آن سک جهنمی و مریدان دوزخ مکان آن
پیر گهر مرید شقاوت لشان از ابعدا تا قاریع تحریر ان عبرت
نامه رامستی بیان -

fol. 45^b.

در دولی زنانه نشسته از پنه بی طلب حضور بطريق
ایلغار در عرض له دوز بدار العلاقه شاهجهان آباد رسیدن
و شب در همان مواری جویلی خود داخل هدن نواب
میر چمله معظم خان خاخانان بهادر

The account under the above heading begins with the
year 1128.

fol. 48^a.

کشمته هدن مید شجاعت خان پارهه بدست کلانوی -

fol. 51^b.

داخل دار الفلاحه شاهجهان آباد هدن غازیان لشکر
اسلام یعنی سوداران مغلیه تورانی با گرفتاران و امیران
طایفه سکنه با گروی سیاه روی و پسرانش مر حله آن
سکان جهنم مکان واجب القتل و کشتی و هر روز صد صد
کس را بقتل رسیدن از آن فرقه گردان زلی و بیان وضعی
که با آن هیئتات داخل شهر شدند -

fol. 54^b.

بشرف ملازمت با دشاهی مشرف هدن مهاراجه دهراج
میرزا راجه چی منگه موای کچهواهه و تفصیل احوال ابا
و اجداده -

fol. 60^a.

تفصیل احوال وزیر العمالک چمله الملک نواب آصف
الدوله اسد خان و قومش در ولایت ایران و هندوستان
و ذکر فوتوح مشاهار الیه -

fol. 62^b.

تفصیل و اجمال احوال خواجه محمد باسمه و پدرش
خواجه جعفر برادر کلن صاصم الدوله خاندوان که
بمقتضای ترک الدنيا عمل نموده در لیام درویشی جمع
امباب امیری و شاهی دام تسبیح آشنا و بیگله بیه
کرده عالی را صید کید فریب و فسون خود ساخته بود
و بیدلام کردن نیکنامی چند دهل مشیخت خود نواخته -

fol. 64^a.

رخصت هدن مهاراجه دهراج میرزا راجه چیستگه
موای به تنبیه و گوشمالی چورامن جات و تفصیل
احوال قوم او -

fol. 66^a.

وقایع مال یک هزار و یک صد و بیست و له هجری
شرح احوال مکرمان و پدرش نواب شیخ میر خان سه

سالار حضرت خلد مکان مخی الدین محمد اورنگزیب
باهادر عالمگیر اثار الله برهاه -

fol. 67^a.

لشیل احوال نواب حنایت الله خان مرحوم که اصلش
از مردم کشمیر است و بقتل رسیدن پسر رشید شهید بی
گناهش بعداویت میر جمله ظالم مقاک -

fol. 73^a.

حسب الطلب از اکبرآباد بحضور آمدن سید امیر خان
... عالمگیری که موسوم بعیر عبدالکریم است و رقایم
کرایم از کلمات باادشاهه جمع کردہ منوار الیه است -

fol. 77^a.

وقایع سال یاک هزار و یاک صد و سی ام هجری پیش
آمد و ترقی ما فوق العقل و الشیاس محمد مراد کشمیری
مقاطب برکن اعتقاد خان باهادر فرخشاهی -

fol. 80^a.

مقرر شدن راقم عبرنامه مرزا محمد بن معتمد خان
بضبط اموال جلال خان روھیله وطندار و مقدم جلال آباد
مشهور که متصل تهله بهون از توابع دیوبند متعلقه
فوجداری سهارپور و از دارالعلاء شاهجهان آباد بمسافت
پنجاه کروه واقع است -

fol. 93^a.

صحت باادشاهه و وزیر با همدیگر مجدداً و مصمم شدن
قصد ایهان بخلع باادشاهه بلکه اسیر نمودن و کشتن او -

fol. 104^a.

حقو لتصیر میر جمله باادشاهه خطاب ترخان که در
سلطنه خالدان چنگیزه و دودمان عالیشان کورکانیه خطابی
و منصبه از ان بالاتر نیست -

fol. 105^a.

مقرر شدن خدمت راهون بر اقم عبرت نامه میرزا
محمد بن محمد خان مرحوم عالیگیر شاهی -

fol. 105^b.

و قایع سال یک هزار و یک صد و سی و یک هجری
و خود شدن ناصر خان بهادر ناصر جنگ صوبه‌دار کابل
و شرح مجلل احوالش -

fol. 107^a.

رواله شدن راقم عبرت نامه بر خدمت ماموره که
عبارت از پرگه داروک عرف راهون باشد از دارالملائمه
شاهجهان آباد بطرف پنجاب -

fol. 118^a.

کیفیت دستگیر کردن ساده‌ت بادشاه محمد فرج سیررا
و برآوردن شاهزاده محمد رفیع الدرجات ولد بادشاه
زاده محمد رفیع الشان را بر تخت سلطنت بر طبق اینچه
شیوع گشته مرقوم میگردد -

The memoirs were translated by Captain Jonathan Scott, 1786.

Written in a learned small Indian Nasta'liq, on thin paper, with the headings in red.

Dated 'Azimābād (Patna) Monday, 8th Paus, year not given.
Apparently beginning of the 19th century.

No. 624.

foll. 187; lines 9; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

تذكرة الاحوال

TADKIRAT-UL-AHWÂL.

The autobiography of Muhammad 'Ali Hazin.

Beginning:—

لحمدہ و نسالہ العقی و نعتصم بعروة الوثقی و نصلی علی سیدنا
الصطفی و آله الٰح

The author, about whom full details have already been given in our notice under No. 402, says in the conclusion of this work, fol. 186^b, that he wrote it in Shâbjahânâbâd, towards the close of A.H. 1154 = A.D. 1741, at the age of fifty-three.

The work has been published with an English translation, by F. C. Balfour, London, 1830–1831. For particulars see Garcin de Tassy, Mémoire sur la religion Musulmane, p. 112; Rieu, i., p. 381; Ethé, India Office Lib. Cat., No. 677; Ethé, Bodl. Lib. Cat., No. 383; Sprenger, Oude Catalogue, p. 141. The work is variously known as تاریخ احوال شیخ حزین - تذكرة شیخ حزین - محدث علی حزین - حالت شیخ حزین - حزن etc.

Written in bold Nasta'lîq, within gold and coloured ruled borders, with an illuminated head-piece and a double-page 'Unwâن. The original folios have been placed in new margins.

Dated A.H. 1162.

میر ابوالحسن خافی

No. 625.

foll. 55; lines 18; size $10\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

The same.

Another copy of 'Ali Hazin's memoirs, agreeing with the preceding copy.

Written in ordinary Indian Ta'lîq, on blue paper, within coloured ruled borders, with an illuminated head-piece.

Foll. 55^b-56^b contain a biographical notice of the author, copied from the *Nish̄tar-i-Ishq* by the father of the donor of this Library, Maulavi Muhammad Bakhsh, who in the conclusion says that the MS. was written by Sayyid Hasan 'Ali of the Sāran district. This colophon is dated the 3rd Ramaḍān, A.H. 1281 = 31st January, 1865.

No. 626.

fol. 100; lines 17; size 10 × 6½; 7½ × 4½.

حالات العرميin

HÂLÂT-UL-HARAMAYN.

Account of the author's journey from Murâdâbâd to Makkah and Madinah, with a description of the holy places at Haramayn (Makkah and Madinah).

Author: Raft'-ud-Din, رفیع الدین

Beginning:—

حمد و مهامن خدای را عز و جل که واجب گردالید برو بعدگان
خود حج خاله عود را اخ

Raft'-ud-Din, son of Farid-ud-Din Khân Murâdâbâdi, was a pupil of Khayr-ud-Din Stratî and Shah Wali Ullah Dihlawi. From these, as well as from Shâh 'Abd-ul-'Azîz of Dihli, he derived his knowledge of Hâdiṣ and Tafsîr, and he received his spiritual instruction from Shaykh Muhammad Gaus of Lahore. He died at Murâdâbâd, 15th Dul-hijjah, A.H. 1218 = A.D. 1803, expressed by the chronogram خورشید زمان. See *Hadâiq-ul-Hanâfiyah*, p. 463, and *Ithâf-un-Nubâlâ*, p. 251, where the following works of the author are enumerated:

- قصر الامال بذكر علم
- سلوك الكثيبر بذكر الصبيب
- المال والمال
- كتاب الاذكار
- لذكرة المشائخ
- كتب الصاب
- شرح اربعين نووى
- تاریخ افاغنه
- شرح خبیة الطالبین
- لذكرة الملوک

The author himself does not give any title to the work, but in the *Ithâf-un-Nubâlâ*, loc. cit., it is called *حالات العرميin*.

The memoirs begin with Saturday, 18th Muḥarram, A.H. 1201 = A.D. 1786, and end with the beginning of Rabī' II., A.H. 1203 = A.D. 1788.

Written in ordinary Indian Ta'līq, sometimes diagonally.

Not dated. 19th century.

The MS. needs rebinding, but is wholly legible.

No. 627.

fol. 319; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

مسیر طالبی فی بلاد افرنجی

MASİR-I-TĀLIBI FI BILĀD-I-AFRANJĪ.

Narrative of the author's journey to Europe in A.H. 1213-1218 = A.D. 1798-1803.

Author: Abū Tālib bin Muḥammad Isfahānī, ابو طالب بن محمد اصفهانی.

Beginning:—

بعد حمد خداوند عالم که بخندن هم ب نوع نبی آدم و متنم
عرايم انجمع عجز قوام است الـ

Mirzā Abū Tālib Khān, or Abū Tālib Londoni, as he is generally called, is well known for his earlier and more useful work *حکایة افکار*, noticed later on in this Catalogue. From the account which he gives at the end of that work (Library copy, fol. 248^a), as well as at the beginning of the present work (fol. 4^a-9^a), we learn that his father, Hāfi Muḥammad Beg Khān Wāṣil, belonging to a Turkish family of Ādārbājān, was born in 'Abbāsābād, Isfahān. He came to India in his youth and entered the service of Abu'l-Manṣūr Khān's Wazir and Muḥammad Qutb Khān. After the latter's death he went to Bengal, and died at Murshidābād, A.H. 1183 = A.D. 1769, at the age of sixty. The author's maternal grandfather, Abu'l-Ḥasan Beg, was also born at Isfahān, and served under Burhān-ul-Mulk. Abū Tālib was born in Lucknow, A.H. 1166 = A.D. 1752, and was brought up there under the protection and patronage of Shujā'-ud-Daulah. He subsequently went to Bengal, where he enjoyed the favour of Nawwāb Muẓaffar Jang Bahādur for six years. In A.H. 1189 = A.D. 1775, when Asaf-ud-Daulah

succeeded his father as governor of Oudh, the author returned there with Sayyid Zayn-ul-Âbidin, and was appointed military officer by Mukhtâr-ud-Daulah. He soon became involved in the difficulties which followed the fall of his patron, and had to repair to Gorakhpûr, from which place he went to Calcutta in A.H. 1202 = A.D. 1787. He died in Lucknow, A.H. 1220 or 1221 = A.D. 1805 or 1806. Besides the works mentioned above, the author has left a *Diwân*, in which he adopts the *takhallus* Tâlib. See Ethé, Bodl. Lib. Cat., No. 1094. The poems have been edited, with an English translation, by George Swinton, in "Poems of Mirza Abu Talib Khan," London, 1807. A poem which he wrote on Lady Elgin's beauty has been translated by Hammer-Purgstall. He is also the author of a general history, entitled *Lubb-us-Siyar* لب السیر, which he wrote in A.H. 1208 = A.D. 1793, see Rieu, iii., p. 895; Elliot, History of India, vol. viii., p. 298; N. Bland, Journal of the Royal Asiatic Society, vol. ix., p. 47. Abu Tâlib also wrote some treatises on ethics, music, prosody, and medicine, of which the first, entitled در مطالعات موسيقى در علم اخلاق, and the second, called در مطالعات موسيقى در علم و صنعت افراج, are found at the end of the Library copy of his *Khulâsat-nâ-Afkâr* (fol. 249^a-257^b).

In the conclusion the author says that on his return from Europe he landed in Calcutta on the 15th of Rabi'-I., A.H. 1218, August, 1803, and immediately commenced to arrange his rough notes, and completed the work in A.H. 1219 = A.D. 1804, a date expressed by the chronogram معطی علم و صنعت افراج, found in the British Museum copy (see Rieu, i., p. 384). Like the India Office Lib. copy (Ethé, No. 2727), our MS. has the wrong reading معطی علم و دلشن افراج (which would give the date A.H. 964 = A.D. 1556), but the correct date A.H. 1219 is given in figures.

The *Masir-i-Tâlibi* has been translated into English by Charles Stewart, London, 1810. The text was printed by the author's son, Mirzâ Husayn 'Ali, Calcutta, 1812. A Persian abridgment of the work was edited by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgment is preserved in the Berlin Library (see W. Pertsch, Berlin Catalogue, p. 377)). For other copies of the *Masir-i-Tâlibi* see, besides the catalogues quoted above, Ethé, Bodl. Lib. Cat., No. 1855; E. G. Browne, Cambridge Lib. Cat., p. 194; Rosen, p. 376.

Written in ordinary *Nasta'liq*, within red-ruled borders, with the headings in red.

Occasional marginal notes, written in English, are found in the copy.
Not dated. 19th century.

No. 628.

fol. 382; lines 16; size $0\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

مرأة الاحوال جهان نما

MIR'AT-UL-AHWÂL-I-JAHÂN NUMÂ.

An interesting, useful and rare work, containing an account of the author's forefathers and the memoirs of his own life and travels.

Author: Ahmad bin Muhammad 'Ali bin Muhammad Baqir ul-Isfahani, commonly called al-Babbahani, احمد بن محمد حلبي بن محمد بدیع البہبھانی، باقر الاشتھاری المشهور بالبهبھانی.

Beginning:—

الحمد لله الذي جعل العلماً ورثة الانبياء و فضد مدادهم على
دماء الشهداء. آمين

The author, who was born in Kirmân Shâhân, A.H. 1191 = A.D. 1777, belonged to the famous Majlisi family of the Shâhâns. He went to India in A.H. 1202 = A.D. 1787, and, after spending some years in travel, finally settled in 'Azimâbâd (Patna), where he wrote the present work in A.H. 1224 = A.D. 1809.

It would appear from the author's statement in the preface that one of his relatives Mirzâ Haydar 'Ali bin 'Aziz Ullah, of Isfahân, had written a brief account of the Majlisi (i.e. the author's) family. Our author used that account for the first part of the present work, dealing with the history of the said family at sufficient length and bringing it down to a later period. The work is dedicated to Muhammad 'Ali Khân Qâchâr (d. A.H. 1237 = A.D. 1821), the eldest son of Fath 'Ali Shâh Qâchâr. The author's other compositions are enumerated on fol. 237*.

The author tells us in the preface that the work consists of several volumes. He calls the present volume the first, which seems to be the only one extant. It is divided into five Maṭlabs and a khâtimah, as follows:—

Maṭlab I. Account of the life and descendants of Mullâ Muhammad Baqir Majlisi and his descendants, fol. 3*.

Maṭlab II. Account of Mullâ Muhammad Baqir Majlisi and of his descendants, fol. 27*.

Maṭlab III. Life and descendants of Mullâ Muhammad Sâlihi Mâzar-dârâni, fol. 37*.

Maṭlab IV. Life and descendants of Āqā Muḥammad Bāqir Ḥeṣhānī, commonly called al-Bahbahānī, grandfather of the author, fol. 49^a.

Maṭlab V. The author's own memoirs, divided into the following three Maqṣads:—

Maqṣad 1. The author's life from his birth, Muḥarram, A.H. 1191 = A.D. 1777, to his landing in Bombay in Ṣafar, A.H. 1220 = A.D. 1805, with accounts of the places which he visited in the course of his journeys:—

First, Kirmān Shāhān, his own birth-place, fol. 72^a. Accounts of the following eminent men are given:—Mullā 'Abd-ul-Ālād, fol. 73^a; Mirzā Ahmad, *ib.*; Mullā 'Abd-ul-Jalīl, fol. 73^b; Mullā 'Ali Ridā, *ib.*; Muḥammad Ṣalīh, *ib.*; Mullā 'Abbās 'Ali, *ib.*; Hājī Haydar 'Ali, fol. 74^a; Shaykh Muḥammad Ibrāhīm, *ib.*; Mullā Muhsīn, *ib.*; Mirzā Zayn-ul-Ābidin, fol. 74^b. Nobles: Āqā 'Ali Quli Beg, *ib.*; Murtadā Quli Khān, *ib.*; Muḥammad Khān, fol. 75^a; Hājī 'Ali Ridā Khān, *ib.*; Muḥammad Beg, 'Abd-ul-Majīd Beg, Ahmad Beg and Naṣr Ullāh Beg, *ib.*; Āqā Muḥammad Khwurd Beg, *ib.* Chiefs: Mahdi Khān, fol. 75^b; Hājī Shahbāz Khān, *ib.*; Mirzā 'Abd-ul-Majīd, *ib.*; Mirzā Qāsim, fol. 76^a; Muḥammad Taqī Khān, *ib.*; Mirzā Ja'far, *ib.*

The author's departure from Kirmān Shāhān, 76^a. Account of Bagdād, and of the tombs there, fol. 70^a. Kāzīmāyīn, fol. 78^a; Ḫillah, *ib.*; Najaf, fol. 78^b; Sayyid Muḥammad Mahdi Ṭabāṭabā'i and his descendants, fol. 80^a. History of the Wahhābis and of their raid upon Karbalā, fol. 83^a. Qumm, fol. 88^a; Yazdajīrd, fol. 89^a; Nahāwand, *ib.*; Hamadān, fol. 90^a. The author's admission to the presence of Muhammād 'Ali Khān Qājār, fol. 90^b; Khān Jahān, *ib.*; Mirzā Abū Tālib, Qādī of Hamadān, and other 'Ulamā of that place, fol. 91^a; Kashān, *ib.*; Nā'in, fol. 91^b; Yazd, *ib.*; Muḥammad Taqī Khān and his descendants, fol. 92^a. 'Ulamā of Yazd, *ib.*; Tūn, fol. 93^a; Mashhad, fol. 94^a; descendants of Mirzā Mahdi Mashhadī, fol. 95^a.

The author leaves Mashhad for Hindūstān, A.H. 1219 = A.D. 1804, fol. 95^a; Bandar-i-'Abbās, fol. 96^a; Ṣahār, fol. 97^a; Masqaṭ, *ib.*

✓ **Maqṣad 2.** The author's life in India. Description of the Śābhās of India and the Deccan, fol. 98^a. Festivals, rites, manners and customs of India, fol. 103^a. Account of Pegū (پگو), fol. 121^a.

The author's stay in Bombay, fol. 121^a; account of Mahdi 'Ali Khān Khurāsānī and his descendants, fol. 123^a; Tipūlī,

fol. 124^a; Poonah, *ib.*; Mirzā 'Alī Akbar, fol. 124^b; Tiljá-pur, *ib.*

The author's arrival in Haydarábád, fol. 124^b; his interview with Amīr 'Alām Bahādūr, fol. 125^a. Account of Haydarábád, fol. 126^a; Nizām 'Alī Khān Bahādūr and the ascendancy of the British over the Deccan, fol. 126^b; death of Nizām 'Alī Khān, A.H. 1218 = A.D. 1803, fol. 128^a. Eminent men of Haydarábád, fol. 129^a; cemetery of Haydarábád, fol. 130^a; the author's illness, *ib.*; Nawwāb Shahryār-ud-Daulah, fol. 131^a; Muṇīr ul-Mulk, fol. 132^a; Nizām Yār Jang, *ib.*; Mu'īn-ul-Mulk, *ib.*; 'Alī Beg Khān Kirmānī, fol. 132^b; Piśām-ud-Daulah, *ib.*; Khudā Baksh Beg, fol. 133^a; Āqā Ḥasan, *ib.*; account of Muhammad 'Alī Khān Zand, fol. 134^a; 'Abd Ullah Khān Zand, fol. 135^a; descendants of Sayyid Ahmad 'Alī Khān Māzandarānī, fol. 135^b; Fayyāḍ 'Alī Khān, *ib.*

Arrival of Muhammad Nabi Khān, ambassador of Persia, in Bombay, fol. 137^a; Mirzā Mahdi 'Alī Khān's mission to Persia, fol. 138^a; Missions of Sir John Malcolm to Persia, fol. 138^b; interview of the author's father with Sir John Malcolm, fol. 139^a; death of Mullā Ismā'il, the author's travelling companion, fol. 141^a; the author's arrival in Machlī Bandar, fol. 142^a.

The author's journey to Calcutta, fol. 143^a; Jagan Nāth, *ib.*; his arrival in Calcutta, 15th Rabī' II, A.H. 1221 = A.D. 1806, and description of that city, fol. 143^b.

Journey to Murshidábád, fol. 146^a; Sheorāmpur, fol. 146^b; arrival in Murshidábád, fol. 147^a; Bahū Begam, fol. 147^b; account of Murshidábád, fol. 148^a; Manī Begam, fol. 150^a; Nāṣim-ul-Mulk, *ib.*; the author's composition of the work entitled *توبه* *لی بیوحت* and his completion of one volume, fol. 150^b; Nawwāb Mir Manklī, Mirzā Abu'l-Ḥasan Khān and Mirzā Ahmad, of Isfahān, Mir Ishāq Kirmānī and his two brothers, etc., *ib.*; history of Muhammad Husayn Khafshānī, and of the rising of the Khafshānis, fol. 152^a; Mahtāb Rāt, fol. 158^a; Mirzā Muhammad Husayn's arrival in Murshidábád, fol. 158^b.

The author's journey to 'Azmábád (Patna), fol. 159^a; Rājnahal, *ib.*; Bhágalpūr, *ib.*; arrival in 'Azmábád, fol. 160^a; Nawwāb 'Abbás Quli Khān Bahādūr, fol. 161^a; Sayyid Kāzim 'Alī Khān Bahādūr, son of Nawwāb Sayyid Naqī 'Alī Khān Bahādūr Zafar Jang, son of Sayyid Hidayat 'Alī Khān Bahādūr Asad Jang, son of Sayyid 'Alīm Ullah bin Sayyid Fayyāḍ Ullah Tabātabā'i, fol. 162^a; Mir Muḥammad Mu'min,

son of Mir Muhammad Yúsuf Bahbahání, fol. 162^b; Áqá Zayn-ul-'Abidín, son of Haji Muhammád Qazwíni, *ib.*; the author's departure from 'Azimábád, fol. 163^b; Sháhsarái, better known as Sasarám, *ib.*; the tomb of Sher Sháh, *ib.*; Banárás, its description, fol. 165^a; 'Ali Hazin and his tomb, fol. 166^a.

The author's journey to Faydábád, fol. 169^b; the Jaunpúr bridge, fol. 170^a; Sayyid Amjad 'Ali Khán, *ib.*; Bhadarsah, fol. 170^b; Mir Subhán 'Ali, fol. 171^a; the author's arrival in Faydábád, *ib.*; account of Faydábád, fol. 172^a; death of Burhán-ul-Mulk, *ib.*; death of Saifdar Jang, fol. 172^b; contest between Shujá'-ud-Daulah and the British, and the former's defeat, fol. 173^a; death of Shujá'-ud-Daulah and the accession of Áṣaf-ud-Daulah, fol. 174^b; Muhammád Dáráb 'Ali Khán Bahádur, fol. 175^b; Mirzá Hasan 'Ali, fol. 176^a. Nobles and chiefs: Mirzá Gíyás Muhammád Khán, fol. 177^a; Muhammád Taqí Khán, fol. 177^b; Mirzá 'Ali Naqí Khán Bahádur, surnamed Mirzá Hajjá, fol. 178^b; Mirzá Ibráhím Khán Bahádur, surnamed Mirzá Saidú, *ib.*; Mirzá Muhammád 'Alt Khán Bahádur, Mirzá Muhammád Naṣır Khán, Mirzá Bandah 'Ali Khán, Tarab 'Ali Khán, Mulla Muhammád Jawwád, Mir Kalla Fádil, Mir Najaf 'Ali Fádil, fol. 180^a; the author's pupils in Faydábád, fol. 182^a.

His journey to Lucknow, and his arrival there, fol. 182^a; the author's life in Lucknow, fol. 182^b; the author's composition of رِسَالَةُ الْعَالَمِينَ, fol. 187^a. Eminent men of Lucknow: Mulla Muqim Kashmíri, Áqá Bágír, Mirzá Šáfi Qummi and his son, Sayyid Ja'far Shústari, Mirzá Bágír, Mulla Muhammád, entitled Khatá Shústari, fol. 188^b. Description of Lucknow, fol. 190^b; Áṣaf-ud-Daulah, fol. 191^b; removal of Mr. Cherry from Lucknow [see History of Áṣaf-ud-Daulah (*Tasríhu'l Gháfílín*), by Abu Ta'lib, translated by W. Hoey, p. 120], and the arrival of Sir John Shore there with the assistance of Hasan Rídá Khán, fol. 196^b; death of Áṣaf-ud-Daulah, Rabi' I., A.H. 1212 = A.D. 1797, fol. 198^b; Nawwáb Wazír 'Ali Khán, *ib.*; Nawwáb Sa'ádat 'Ali Khán, fol. 201^a; good treatment of Nawwáb Wazír 'Ali Khán Bahádur by the Governor at the time of the former's imprisonment, fol. 201^b; Mulla Muhammád, son of Mulla Imám Quli, fol. 203^b; assassination of Mr. Cherry, fol. 204^b; Mulla 'Ali Bahbahání's escape from the fort of Calcutta, fol. 205^a. History of Nawwáb Sa'ádat 'Ali Khán, fol. 206^b; praise of Hasan Rídá Khán, fol. 208^a; account of Mirzá Ja'far, fol. 209^a; contest between the British and Daulat Rám Sindhiya, Jaswant

Rāī Holkar and the Jāts, fol. 210*; contest between Holkar and Sindhiya, *ib.*; account of the Sikhs, fol. 221*; the author's return to Faydābād, 7th Shawwāl, A.H. 1223 = A.D. 1808, fol. 215*.

Journey from Faydābād, and arrival in 'Azimābād, fol. 221*; Henry Douglas (Judge and magistrate of the city of Patna, see Alphabetical List of . . . Bengal Civil Servants, compiled and edited by Messrs. Dodwell and Miles, London, 1839, pp. 146-147), fol. 222*; Muhammād Ṣādiq Khān, Mir Yūsuf 'Alī Khān, Mirzā Rustam 'Alī, fol. 224*. Journey to Murshidābād, fol. 225*; Āqā Muhammād Ḥasan Khurāsānī's departure to Persia via Calcutta, fol. 226*.

The author's journey to Jahāngīr Nagar (modern Dacca), fol. 226*; Nawwāb Nuṣrat Jang Bahādur, Nawwāb Shamsud-Daulah, etc., *ib.*; the author's departure from Jahāngīr Nagar and his arrival in 'Azimābād, fol. 231*; Hasan Quli Khān, Mir Ashraf Ḥusayn, Nawwāb Jān, Mirzā Mahdi Asad-Ullah Khān, fol. 232*.

Enumeration of the author's compositions, fol. 237*:

- (1) حاشیة صدیق مسمی بمصودیہ, composed in Kirmān Shāhān.
- (2) رساله نور الانوار در شرح آیه شریفه بسم الله
- (3) کتاب دار الغرویه فی الاحکام الالهیه, composed in Najaf.
- (4) شرح مختصر نافع از اول تا بحث اغسال, composed in Qum.
- (5) رساله قوت لا یموت, commenced in Murshidābād and finished in Lucknow.
- (6) رساله جواب مسائل مریدآباد
- (7) ربيع الازهار, of which the author began (but did not finish) the composition on the boat during his voyage from Murshidābād to 'Azimābād.
- (8) جزو اول کتاب مخزن القوت شرح قوت لا یموت, composed in Faydābād within four months.
- (9) رساله تحفة المحبین, composed in Faydābād.
- (10) جواب مسائل فیض آباد

(11) تاریخ نیک و بد ایام, composed in Faydābād at the request of Ḵṣaf-ud-Daulah's mother.

(12) تاریخ ولادت و وفات ماداباطهار, composed in Faydābād.

(13) تاریخ بغلی مسمی بقصة الاخوان, written in the Deccan.

(14) عقد الجوادر, written in Ḥaydarābād.

(15) رساله تنبیه الغافلین, written in Lucknow.

رساله کشف الربب والمعین عن حکم صلواد الجمعة
والعیدین, composed in 'Azimābād.

مجلد اول همین کتاب امسی که مسمی بمراتب الاعوالم (17)
امسی, written during the course of his journey to India.

رساله کشف الشیبه عن حکم المتعه (18)

رساله کشف الشیبه عن حکم المتعه (19) جدول احکام مشکیات, written in Bandar-i-'Abbās.

Note about the teaching licenses which the author obtained from the various 'Ulamā, fol. 238^a.

Maqṣad 3. General account of Europe, followed by the history, institutions, manners, and customs of the English, and of the establishment of the British power in India, fol. 242^a.

Khātimah: Admonitions to kings and men of position, fol. 351^a. These admonitions should be 12 in number, but this copy contains only 9; the missing 3 are to be found on foll. 272^b-275^b of the second copy of the same work, described under next number.

A sketch of Persian history from the decline of the Ṣafawī kings to the author's time, which should form the concluding portion of the Khātimah is also absent here, but is found at the end of the second copy.

A full description of the contents, drawn up by the author, is found at the end, foll. 368-382. In the second copy this same list of contents is to be found at the beginning, foll. 1^b-14^a.

A copy of the work is noticed in Rieu, i., p. 385.

Written in ordinary, but quite legible, Indian Ta'līq, with the headings in red.

Not dated, 19th century.

No. 629.

fol. 276; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The same.

Another copy of the preceding work, beginning with a summary of the contents as described in the preceding notice.

Beginning:—

الحمد لله والصلوة على رسوله وآلـه الـعـلـى

The text itself begins on fol. 15^b.

Written in ordinary Indian Ta'līq, with the headings in red.

Dated, A.H. 1225.

A note on fol. 14^a says that the collation of the copy was completed at Fatūhah (in Patna), Wednesday, the 27th of Sha'bān, A.H. 1228. The note is preceded by a seal, bearing the inscription **فيض على الثنا عثري**, and dated A.H. 1224.

Another note on the title-page says that one Sayyid Tafaddūl 'Ali of Mugalpurah, Patna, purchased this copy from Fayd 'Ali Khān, on Thursday, the 21st of Sha'bān, A.H. 1228.

Several impressions of the seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

No. 630.

fol. 145; lines 22; size $12 \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

حیرت نامہ سفراء

HAYRAT NĀMAH-I-SUFARĀ.

Journal of the author's mission to England in A.H. 1224 and 1225 = A.D. 1809 and 1810, containing a minute account of his doings and sayings, and of the persons with whom he came into contact.

Author: Abu 'l-Hasan, son of Mirzā Muhammād 'Ali Shirāzi, ابو
الحسن ابن مرحوم میرزا محمد علی شیرازی

Beginning:—

بر میان روزگار و چهار دیدکان تجربه کار الـعـلـى

The author was, as Dr. Rieu, p. 386, says, the original of the Persian ambassador so cleverly portrayed by James Morier in his " Haji Baba in England." We learn from the preface that he was sent on his mission to England by the Persian king Fath 'Ali Shāh Qājār (A.H. 1211-1250 = A.D. 1797-1834). He obtained the king's 'permission' for his journey on Tuesday, the 22nd of Rabi' I, A.H. 1224 = A.D. 1809, and set out on the same day from Teherān. He began his return journey from England on the 18th of July, 1810, and reached Persia by way of South America and Bombay. The last date mentioned in this copy is Tuesday, the 10th of Ṣafar, A.H. 1225 = A.D. 1810. He returned from England with Sir Gore Ouseley, and was accompanied on both journeys by James Morier, who has given an account of them in his First and Second Journey through Persia, published in 1812 and 1818. After his return he was honoured with the title of Khan by Fath 'Ali Shāh. In 1815 he was sent as Persian envoy to the court of St. Petersburg, in 1818 as envoy extraordinary to the court of St. James, and was subsequently appointed Minister for Foreign Affairs.

An account of his career will be found in Morier, Journey through Persia, pp. 220-223, Second Journey to Persia, Appendix; Sir H. J. Brydges, History of the Kājars, pp. 378 and 444; J. B. Fraser, Journey to Teherān, vol. ii., p. 3; Wm. Ouseley's Travels, vol. i., p. 2, *et passim*; Memoir of Sir Gore Ouseley, in " Biographical Notices on Persian Poets," p. 214, and Wm. Price, Journal of Sir G. Ouseley's Embassy, London, 1825.

The title of the work, given in Rieu and others, is Hayrat Nāmah, but in the preface, as well as in the colophon to the present copy, it is called Hayrat Nāmah-i-Safarā حیرت نامه سفراء .

Written in fair Nasta'liq. The dates of the entries, written as headings, are in red.

The colophon, dated Tuesday, 8th Ṣafar, A.H. 1228, says that the copy was written by order of Sir Gore Ouseley, the English ambassador:

تمت الكتاب بعون الله الملك الوهاب حسب الشرمودة سرکار
جلالت آثار مشیر کمیر دولت علیه الکلیس من گور اوذلی بروند
پتسوید ابن اوزراق که مسی بحیرت نامه سفراسست پرداخت و بتاریخ
نه شعبه هشتم شهر صفر سنه ۱۲۲۸ مطابق لهم ماه فبروری سنه
۱۸۰ (sic) سنت اختتام پذیرفته .

No. 631.

fol. 124; lines 14; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

ربدة الاخبار في سوانح الاسفار

ZUBDAT-UL-AKHBAR FI SAWANIH-
IL-ASFAR.

A rare and interesting work, containing a narrative of the author's journey to Arabia and Persia.

Author: 'Alī Mirzā ibn Mirzā Abū Ṭalib Dihlawī, 'Azimābādī.
علي
مرزا ابن مرزا ابو طالب دهلوی متوفی عظیم آبادی مسکنا -

Beginning:—

سبحان الذي اسرى بعده ليل من المسجد العرام . . . اما بعد
لور خاطر دریا مثاطر میانان قلزم بیشش آن

The author, originally belonging to Dihli, was a resident of 'Azimābād (Patna). The prose in this work is largely interspersed with poems of his own composition, and in these he adopts the poetical nom de plume Maftūn. He dedicates the work to the Wazīr Amin-nd-Daulah Nā'ir Jang, whom he eulogises in the preface and to whom he addresses a poem on fol. 3*.

According to the author's statement in the preface, fol. 4*, the work is divided into three Muhiṭs, each subdivided into several Anhār. The library possesses only the first two Muhiṭs, in two separate volumes. The present MS. comprises the first Muhiṭ, subdivided into nine Anhār, as follows:—

Nahr I. The author's departure from 'Azimābād, 8th Rabi' II,
A.H. 1241 = A.D. 1825, fol. 5*. His journey to Calcutta
by boat. Account of Bārh, fol. 6*; Bhāgalpur, fol. 8*;
Rājmahal, fol. 6*; Hunglī, fol. 7*.

Nahr II. His stay in Calcutta; description of that city, fol. 8*.

Nahr III. Departure from Calcutta; his difficulties, fol. 12*.

Nahr IV. Voyage to Jiddah. Account of Kāli Saylān; its curiosities, fol. 14*.

Nahr V. Account of Mokhā, fol. 31*.

Nahr VI. Arrival in Jiddah; its description, fol. 30*.

Nahr VII. Journey to Madinah; description of that city, fol. 53*.

Nahr VIII. Journey from Madinah to Makkah, fol. 77*.

Nahr IX. Arrival in Makkah; account of that city; description of the Haram, tombs, mosques, and other places of sanctity, fol. 77*.

The volume, which contains the first part of the narrative, closes here with the author's return to Jiddah, where he stayed in the house of Mir 'Abd Ullah.

At the end of this copy is found a chapter comprising the author's instructions and directions to the three classes of pilgrims and travellers, viz. the rich, those of moderate means, and the poor. In this the author points out the difficulties of the journey at different places, the means of comfort and necessary provisions for travellers, the care and precautions which they should take at some places, and so forth.

Written in Indian *Nasta'liq*, within gold-ruled borders, with a modern illuminated frontispiece and a faded double-page 'Unwān' at the beginning. The headings are written in red.

The colophon, dated 'Azimābād, 25th Rajab, A.H. 1246, says that the MS. was written at the author's request by his brother Mirzā Amir 'Ali of Shāhjahānābād, then residing at 'Azimābād:—

الحمد لله رب العالمين كه محيط اولی کتاب زبدۃ الاخبار فی موانع
الاسفار بعرصه يك شهر در شهر عظیم آباد بتاریخ بست و بنوم شهر
رجب المربع سنه ۱۲۴۶ هجری . . . از خط خام مرزا امیر علی^ع
موطن شاهجهان آباد باشندہ حال عظیم آباد بحسب الارشاد . . .
جناب بهائی صاحب قبله و کعبه ام جناب حاجی علی مرزا صاحب
قبله که مصیفیش ذات معدود است صفت اختتام پذیرفت .

The MS. is water-stained. Some folios at the beginning are loose.

No. 632.

fol. 178; lines 14; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Second Muhiṭ of 'Ali Mirzā's *Zubdat-ul-Akhbār*, in continuation of the preceding copy.

Beginning:—

المحيط الثاني فی عروض البمار الزاغرة من الاسفار . . . بر ارباب
عقل ملیمه و ارباب فطالع صمیمه و مشغیران جواهر نقیسه آنچ

It consists of seven *Anhār*, as follows:—

Nahr I. (without heading). Account of the author's voyage from Jiddah to Muscat, fol. 5*.

Nahr II. Account of Muscat, fol. 12*.

Nahr III. Departure for Mashhad, 24th Rabi' II., A.H. 1242 = A.D. 1826, fol. 32^a; Shiraz, fol. 36^a; Hāfiẓiyah—description of the tomb of Hāfiẓ, fol. 53^a; Sa'diyah and the tomb of Sa'di, fol. 54^a; Kāzārūn, fol. 65^a.

Nahr IV. Journey to Isfahan, and account of the places visited on the way to that city, fol. 72^b; description of Isfahan, fol. 178^b.

Nahr V. Journey to Teherān, fol. 103^b; Kashān, fol. 106^b; Naṣrābād, fol. 107^b; Qumm, fol. 108^b; Teherān, fol. 116^b.

Nahr VI. Stay in Teherān. Short history of Fath 'Ali Shāh and his sons, with a brief account of the disturbances which took place at the time (A.H. 1242 = A.D. 1826) in connection with Russia, fol. 121^b.

Nahr VII. Journey from Teherān to Mashhad, fol. 137^b; Simnān, fol. 142^b; Dāmgān, fol. 146^b; Nishāpūr, fol. 151^b; Mashhad, fol. 154^b.

The MS. ends with a topographical account of Mashhad and a detailed description of the sacred tomb of 'Ali Māsi Ridā (the eighth Imām of the Shi'ahs), which he visited on Monday, the 8th of Dul-hijjah, A.H. 1242 = A.D. 1826.

In the concluding lines, fol. 177^a, the author tells us that after visiting the Imām's tomb he returned to Teherān on Friday, the 7th of Safar, A.H. 1242, and that he will give a further account of his journey in the third Muhiṭ:—

بتاريخ هفتم شهر صفر المظفر روز جمعه صعیماً سالماً من آفای
السفر داخل دار العلایه طهران گردید و مال و امباب جمیع اهل
قاچله از دست بون ترکیابیه معروض و مخفوظ ماند. دیگر حلالت در
محیط قالب الشاء الله تعالیٰ زیب کتابت خواهد یافت.

The narrative is interspersed throughout with poems composed by the author in praise of the sacred places, tombs, etc., as well as in commemoration of the dates of his visits to some of the places. Topographical and historical accounts of principal buildings and sacred places, particularly of those at Makkah and Mashhad, are given in detail. Curiosities, peculiarities of countries and the manners and customs of their inhabitants, and other interesting information, have been generally noted down. Short notices of the persons whom the author happened to meet in the course of his journey are also given.

A valuable copy, because written by the author himself. Fair Nasta'līq within gold-ruled borders, with a tasteless frontispiece of modern type and a double-page floral 'Unwān at the beginning. The headings are written in red.

The colophon, dated Wednesday, 9th Jumada II., A.H. 1249, runs thus:—

عام شد و حسن اختتام يافت ابن محجط ثالی از کتاب مستطاب
 بدء الاخبار فی سوالح الامصار از علم شکسته رقم مؤلف حقیر سراپا
 تقصیر حاجی علی مرزا ابن مرزا ابو طالب مرجوم بتأریخ نهم ماه
 جمادی الثاني روز چهار شنبه سنه ١٢٤٩ -

عبد الراجی علی مرزا حاجی

The author's seal, bearing the inscription
 is found at the beginning and end of the copy.

The following Arabic verses, composed in praise of the work by
 Ahmad bin Muhammad ul-Yamanī, commonly called Shirwānī, are
 written in his own hand on the title-page:—

الحمد لله وحده - للشیری العظیم احمد بن محمد البصیر
 بالهزوانی سامعه الله تعالى -

هذا كتاب على كله حسن
 صفت احاديذه في العرب والعلوم
 القائله درر في طيبها غور
 من لشرها ضاع لغير المسك في الامم
 طالعته فوجدت المعجبات به
 كالطاربات لأهل الذوق والحكم

The author of the above verses is evidently identical with the author
 of the famous work *Nafhat-ul-Yaman*, printed in Calcutta, 1861;
 lithographed in Bombay, A.H. 1286 and A.H. 1297; Hugli, A.H. 1257.

The MS. is loose in the binding.

GEOGRAPHY
AND COSMOGRAPHY.

No. 633.

foll. 264; lines 19-23; size 12 × 7½; 7½ × 4½.

نَزْهَةُ الْقُلُوبِ

NUZHAT-UL-QULŪB.

The well-known cosmographical work, dealing more especially with the geography of Persia.

Author: Hamd Ullah bin Abi Bakr bin Hamd ul-Mustaufi ul-Qazwini,
حمد الله بن أبي بكر بن حمد المستوفى القزويني

Beginning:—

چون واهب مواهب بی حلت علت کلمته که مبدع مختروعاف
و مخترع مبدعات ام است آنکه

The author, who has been already mentioned, No. 453, as the author of the *Tārikh-i-Guzidah*, tells us in the preface to the present work that he compiled this work from the following four Arabic works:—

(۱) صور اقالیم بتالیف ابی زید احمد ابن سهل البهی

(۲) کتاب البیان بتالیف احمد بن ابی عبد الله

Rien i., p. 418, reads: كتاب التبيان (a reading also found in a copy in the Bûhâr Library), and holds that it is perhaps the *Kitâb-ul-Buldân* of Ahmad bin Abi 'Abd-illah Muhammed al-Barqî.

(۳) مسالك المعالك بتألیف ای قاسم عبد الله بن
خرداد خراسانی

(The Bûhâr Library copy and Hâj. Khal., vol. v., p. 509, also
read 'Abdullah; but Rieu has 'Ubayd Ullah.)

(۴) جهان نامہ

The author of the last work is not mentioned, and a space for
the insertion of his name is left blank. In the Bûhâr Library
copy the words بعضی استادان, written in red, are found in
place of the author's name.

Hamd Ullah also mentions several other works which he consulted for
the present composition.

The exact date of the completion of the work is not given, but
A.H. 740 = A.D. 1339 is mentioned in several places as the current year.

The work is divided into a Fâtihah, three Maqâlât, and a Khâtimah,
described in detail by Rieu, *loc. cit.*

See Hâj. Khal., vol. vi., p. 330; Reinaud, Géographie d'Aboulféda,
p. clv.; Sir Wm. Ouseley's Collection, No. 448; Barbier de Maynard,
Dictionnaire Géographique, p. xix.; G. Flügel, vol. ii., p. 514; Munich
Catalogue, p. 64; Ethé, Bodl. Lib. Cat., Nos. 406-412; Browne, Camb.
Univ. Lib. Catalogue, pp. 201-202; S. de Sacy, Mémoires sur diverses
antiquités de la Perse, pp. 234, 235. An extract is published by B. Dorn,
Auszüge aus den Muhammedanischen Schriftstellern, etc., pp. 81-87.

The third, or the geographical, part of the work has been edited by
G. Le Strange in the Gibb Memorial Series, 1915, and a translation of
the same by him is in preparation.

Written in fair Nasta'liq, within gold and coloured ruled borders,
with a faded head-piece.

Dated A.H. 1814.

Scribe حلام حسن جواهر رقم

No. 634.

fol. 458; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

I. Fol. 1^b-157. عجائب المخلوقات 'Ajâ'ib-ul-Makhlûqât.

The well-known Persian translation of the first part of the Arabic
cosmography of Zakariyyâ bin Muhammad bin Mahmûd al-Kamîni
al-Qazwîni (ذكرى بن محمد بن محمود الكمراني التزويني d. A.H. 682 =
A.D. 1283), described in G. Flügel, vol. ii., pp. 506-508, under the title
تحفة الفرائض.

Beginning:—

العظمة لك والكبيرة لجلالك اللهم يا قائم الذاك ومبشر
الخير اسألك

The translator's name is not mentioned anywhere. According to the colophon in the second Vienna copy, the translation was completed in Jumādā I., A.H. 890 = A.D. 1485; but the date of transcription of the present copy, as given in the colophon, is 15th Rabī' II., A.H. 849 = A.D. 1436. This shows that A.H. 890, given in the Vienna copy, is the date of its transcription and not of the completion of the translation.

The work begins with the original Arabic preamble. The dedication to 'Izz-ad-Din Shāpūr bin 'Uṣmān, mentioned by Rieu ii., p. 463, is not found in this copy.

The present version, with all the illustrations, was printed in Lucknow, A.H. 1284; another edition was lithographed at Teherān, A.H. 1284. See Trübner's Record, No. 45 (May 15, 1869), p. 467; W. Pertsch, Berlin Catalogue, p. 367; Ethé, Bodl. Lib. Cat., Nos. 397 and 398; Ethé, India Office Lib. Cat., Nos. 712 and 713; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii., p. 414; Hāj. Khal., iv., p. 188; etc. The Arabic text has been edited by Wüstenfeld, Göttingen, 1849 (Zakariya ben Muhammad ben Mahmud el-Cazwini's Kosmographie, Die Wunder der Schöpfung, Erster Halbband, Leipzig, 1868.)

The colophon runs thus:—

تم المجلد الأول ترجمته كتاب من عجائب المخلوقات بعون واعب
المصنوعات وصلي الله على سيد منزل البركات وعزره الطيب
والظاهرات في تواريف خامس عشر ربيع الآخر سنة اربعين وثمانمائة
من هجرة خير البرية - كتبه حاجي علي العبل

II. Fol. 157^a. A Persian translation of another Arabic cosmographical work containing similar matter.

Beginning:—

سپاس بیقیاس که مثابع اوهام افهام از ادراک مطالع آن
عاجز آید آن

The translator, who calls himself 'Abd-ur-Rashid, surnamed Bāyazid ul-Bushunki, عبد الرشید المدعو بايزيد البشنكى, says in the preface that he made the present translation by order of some royal personage, who is introduced to us only by honorific titles covering more than two

pages. The work is defective towards the end, and breaks off with the following words:—

و در هر مده رود يك نوبت چه خود را شير مي دهد و تربیت
خواهد شد بخوردن سوساز میکند . و اما خواص

Both the works, written in learned Nasta'lifq, by one and the same scribe, contain drawings representing the constellations and animals. There is an illuminated head-piece at the beginning of the first work.

No. 635.

fol. 31; lines 27; size 10 x 6½; 8 x 4½.

تعجائب البلدان

'AJĀ'IB-UL-BULDĀN.

A compendium of Cosmography.

Beginning:—

شکر و سپاس و حدد بیتیاس مرصالی را که شاه قدرت او به
برکار تصویر و بقلم تقدیر صفات افلاک را بدرر صیغین توابع و
توابع بیاراست الخ

Neither the name of the author nor the title of the work is given in the body of the work, but on the title-page the MS. is endorsed as لسنه تعجائب البلدان. The date of composition also is not given, but from the date A.H. 968 = A.D. 1560, incidentally mentioned on fol. 3^a, we can infer that the work was written in, or after, that year. The author occasionally refers to the صور الالامیم, and most frequently to the خلقة العرب (see No. 634, *supra*).

The work is divided into a Muqaddimah, three Maqālahs, and a Khātimah, as follows:—

Muqaddimah. On the notions of geometry, fol. 1^a.

Maqālah I. On Eras, viz. the Rūmī, the Arabic, the Persian, and the Jalālī, fol. 2^a.

مقاله اولی در معرفت مبدأ سالها و تواریخ -

Maqâlah II. The spheres, heavenly bodies and elements, divided into ten Faqâls, fol. 3^b.

مقاله دویم در معرفت هیئت‌های آفلاک و کواکب بطرق
اجمال -

Maqâlah III. The inhabited quarters of the globe, and the climates, fol. 9^a.

مقاله سوم (دویم در معرفت زمین و اقسام او) باقالیم -

Khatimah. The geographical portion, fol. 23^a.

خاتمه (مقاله سیم در تعداد بلاد و ولایات و جمال و بخار و الیار و بخاری که در ربع مسكون است -

A map of the world is given at the end.

Written in learned Naskh, the headings in red, with a small illuminated head-piece.

Not dated; apparently 17th century.

No. 636.

fol. 415; lines 25-31; size 10 $\frac{1}{2}$ x 6 $\frac{1}{2}$; 8 x 4 $\frac{1}{2}$.

دفت اقلیم HAFT IQLIM.

A geographical, historical, and biographical encyclopaedia.

Author: Amin Ahmad Râzi.

Beginning:—

خود هر کجا کنهی آرد پدید

پنام خدا سازد آنرا کلید

Amin Ahmad Râzi, better known as Amin Râzi, was a native of Ray, and belonged to a respectable family of that place. Many of his relatives and ancestors were men of great literary attainments and held influential offices at royal courts. His father, Khwâjeh Mirzâ Ahmad, was the

Kalantar (Mayor) of Ray under Shâh Tahmâsp Sâfâwi (A.H. 930-984 = A.D. 1524-1576). His paternal uncle, Khwâjâ Muhammed Sharîf, commonly known as Hîjî Râzî (d. A.H. 984 = A.D. 1576), has already been mentioned in this catalogue, vol. ii., No. 244, in connection with a copy of his very rare *Dîwân*. The celebrated I'timâd-ud-Daulah, father of the famous Nûr Jâhân Begam, and the all-powerful Wazir of Jahângîr, was the first cousin of our author. Writing of Âgrah, Amin showers praises upon Akbar, of whom he speaks in the present tense.

See Hâj. Khal., vol. vi., p. 501 : Quatremère, Notices et Extraits, vol. xiv., p. 474; Sam. Lee, Travels of Ibn Batuta, p. xiv.; Ouseley's Travels, vol. ii., p. 402, Onsaley's Collection, No. 378; Bulletin de la Classe Philologique, St. Petersburg, vol. iii., p. 221; Biochmann, â'in-i-Akbâri, vol. i., p. 508. See also Rieu, i., p. 335; Stewart's Catalogue, p. 20; Camb. Univ. Lib. Cat., p. 188; Ethé, Bodl. Lib. Cat., No. 416. A detailed description of the contents of the work is given in Ethé, India Office Lib. Cat., No. 724. A copy of the work is preserved in the Bûhâr Library. Two other copies exist in the Library of the Asiatic Society, Bengal. The work is being edited in the Bibl. Ind. Series.

The author completed the work, after six years, in A.H. 1002 = A.D. 1593, for which he gives the chronogram اصبیح امین احمد رازی.

The work is divided, as its title would suggest, into seven Climates. Under each country or town the author gives an account of the place and its history, followed by biographical notices of eminent 'Ulamâ, saints and poets to whom it has given birth. To these last the author has devoted the largest space, giving us biographical sketches of more than 1550 writers and quoting copiously from their writings.

Contents:—

- First Iqlîm, fol. 2^b.
- Second Iqlîm, fol. 11^a.
- Third Iqlîm, fol. 32^a.
- Fourth Iqlîm, fol. 161.
- Fifth Iqlîm, fol. 339^a.
- Sixth Iqlîm, fol. 392^a.
- Seventh Iqlîm, fol. 407^a.

The original work is followed by a fragment of the Akhlaq-i-Nâsîri, viz., the sixth *Fâsî* of the third *Maqâlah*, occupying foll. 409-415.

The copy bears occasional marginal notes and emendations. Some folios at the beginning are misplaced.

Written in fair *Nasta'liq*, except foll. 409-415, which are written in bold *Nim-shakast*, and foll. 2-3, written in ordinary *Tâ'liq*.

Not dated ; apparently 17th century.

No. 637.

fol. 630; lines 17; size $10\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

حديقة الاقاليم

HADIQAT-UL-AQÂLÎM.

A very extensive geographical encyclopaedia, containing a detailed description of the seven climates, with many historical, biographical, and literary records.

Author: Murtadâ Husayn, known as Allâh Yâr 'Uşmâni Balgrâmi,
مرتضی حسین المخاطب الله یار عثمانی بلگرامی.

Beginning:—

حمد بیهد مر عدای عز و جل که لسان عالمیان در ادای شکرمن

شیرین بیان امسأ ال

The author, who was born in Balgrâm, A.H. 1132 = A.D. 1719, tells us in the preface that in his tenth year, A.H. 1142 = 1729, he entered the service of Mubâriz-ul-Mulk, the Shâbahdâr of Gujârât, and, till A.H. 1187 = A.D. 1773, successively served under the following distinguished Indian Amirs: Sayyid Sa'âdat Khân and his son-in-law Sâfdar Jang, Shâbahdârs of Oude; Muhammad Kâsim Khân, Nâzim of Bengal; 'Ali Quli Khân Dâgîstâni, the author of the well-known work Riyâd-us-Shutârî, noticed later on in this Catalogue; and Ahmad Khân Bangash, Ra's of Farrukhâbâd. In A.H. 1190 = A.D. 1776, he obtained an introduction to Captain Jonathan Scott, who appointed him one of his Munshîs, and requested him to write the present work.

The author follows in the main the system of Amin Râzi's Haft Iqlîm, but deals at considerable length with India, giving full historical accounts of the latest period, particularly of transactions in Bengal, Oude and Bihar.

Contents:—

- Preface, fol. 1^b.
- First Iqlîm, fol. 4^a.
- Second Iqlîm, fol. 28^a.
- Third Iqlîm, fol. 154^a.
- Fourth Iqlîm, fol. 424^a.
- Fifth Iqlîm, fol. 501^a.
- Sixth Iqlîm, fol. 519^a.
- Seventh Iqlîm, fol. 553^a.

The seventh Iqlim concludes with a sketch of European Geography, translated from the English of Captain Jonathan Scott.

The Supplement, fol. 628^a, written by the author in A.H. 1202 = A.D. 1787, contains an account of the divisions of the globe according to Ptolemy.

Each Iqlim is preceded or followed by a table of its contents.

A detailed account of the contents is given in Ethé, Bodl. Lib. Cat., No. 422. See also Rieu, iii., pp. 992-994; W. Pertsch, Berlin Catalogue, pp. 414-417; Ethé, India Office Lib. Cat., No. 730; Elliot, History of India, vol. viii., pp. 180-183.

The work has been lithographed in Lucknow, 1879 and 1881.

Written in fair Indian Ta'līq, with the headings in red. Additional notes, taken from the Ā'in-i-Akbarī, Mufarrīh-al-Qulūb, etc., are found in the margins towards the beginning of the MS.

Dated 1253 Faṣṭ.

Scribe: مسون لعل Sannū La'l, of Diwān Maḥallah, Patna.

No. 638.

fol. 471 ; lines 22 ; size 14½ × 8½ ; 10½ × 5½.

The same.

Another copy of Murtadā Ḥusayn's Hadīqat-ul-Aqālim, beginning as usual.

First Iqlim, fol. 4^b.

Fifth Iqlim, fol. 377^b.

Second Iqlim, fol. 21^b.

Sixth Iqlim, fol. 390^b.

Third Iqlim, fol. 117^b.

Seventh Iqlim, fol. 432^b.

Fourth Iqlim, fol. 324^b.

Supplement, fol. 463^b.

Written in fair Nasta'liq, within coloured borders, with the headings in red. Each section begins with an illuminated head-piece and floral designs on the margins. The MS. is water-stained.

Dated 27th Rabī' I, A.H. 1218.

Scribe: مسند امین بیگ مسند Sannū Bīg.

No. 639.

foll. 112; lines 23; size $14\frac{1}{2} \times 8\frac{1}{2}$; 11 \times 5 $\frac{1}{2}$.

The First and Second Iqlims of Murtadā Husayn's *Hadiqat-ul-Aqālim*, beginning as above.

First Iqlim, fol. 3 $\frac{1}{2}$.

Second Iqlim, fol. 21 $\frac{1}{2}$.

No. 640.

foll. 113-331; lines and size, same as above.

The Third Iqlim of the *Hadiqat-ul-Aqālim*.

Beginning:—

حد این اقلیم از جانیست که روز درازش میزده ساعت اخ

The colophon is dated 16th Rabi' I., A.H. 1218.

No. 641.

foll. 332-484; lines and size, same as above.

The Fourth, Fifth, Sixth and Seventh Iqlims of the *Hadiqat-ul-Aqālim*.

Beginning:—

اقلیم چهارم تعلق به آنکه دارد و در وسط معوری عالم و مسکن
اشراف اولاد بنی آدم امسف اخ

Fourth Iqlim, fol. 1 $\frac{1}{2}$. Sixth Iqlim, fol. 397 $\frac{1}{2}$.

Fifth Iqlim, fol. 384 $\frac{1}{2}$. Seventh Iqlim, fol. 447 $\frac{1}{2}$.

Supplement, fol. 478 $\frac{1}{2}$.

Nos. 639-641 are written by one and the same scribe, in ordinary Indian Ta'līq, within coloured borders, with the headings in red. Each Iqlim begins with an illuminated head-piece. The seals of Khwurshid Nawwāb and Nawwāb Vilāyat 'Alī Khān, of Patna, are affixed at the beginning and the end of each copy.

Not dated; latter half of the 19th century.

No. 642.

fol. 140; lines 14; size 8 x 4½; 5½ x 2¾.

شجاع حیدری

SHUJĀ'-I-HAYDARĪ.

A work dealing with the wonders and curiosities of various countries.

Author: Muhammad Haydar, محمد حیدر

Beginning:—

سپاس بیعیاص مر عالقی را که طبقات دمین و آسان را در
هوا معلق داشته آن

After eulogising Nūr-ud-Dīn Muhammad Jahāngīr, who is stated to be the reigning sovereign, the author tells us in the preface that he based the present composition on the reports of several reliable persons, who were sent by Prince Muhammad Sultān Shujā' to distant countries with a view to ascertaining the wonders and curiosities of the world. The author then adds that on that occasion he was himself ordered by that prince to go, on two years' leave, in the company of Sayyid 'Alā-ud-Dīn, to Kashmīr, Tāshkand, Īrān and Tūrān. He further tells us that the prince was very much pleased with the present work, and that after styling it "Shujā'-i-Haydari" gave it a place in his private library.

The above statement of the author seems to be quite unfounded. Shujā', who was born in A.H. 1025 = A.D. 1616, was only eleven years of age at the time of Jahāngīr's death. Dr. Rieu, who notices a copy of the work, vol. i., p. 427, justly remarks that "the mere fact that Shāhjahānābād, which was founded in A.H. 1049 (A.D. 1639), is mentioned in the body of the work, betrays its late origin."

The style is bad and irregular in form, and the work consists of silly accounts and legendary fables of little or no consequence.

Another title given to the work in the colophon is :—
عجائب البلدان

لعام مهد کتاب شجاع حیدری مسمی عجائب البلدان

Written in ordinary Indian Ta'līq within gold and coloured borders, with an illuminated head-piece.

Not dated; middle of the 19th century.

ITINERARIES
AND TOPOGRAPHY.

No. 643.

fol. 224; lines 17; size 9 x 5; 6 x 3.

جذب القلوب

JADB-UL-QULÙB.

A history and topography of Madinah.

Author: 'Abd-ul-Ḥaqq Dihlawi, (d. A.H. 1052 =
A.D. 1642).

Beginning:—

صد شکر که از نشکنی خم رستم
چون قطره بدریای کرم بیوستم
بر کفته تو فیق ازل بنشتم
وز زمزم قدس چیره دل بنشتم

The author, who has already been mentioned (Nos. 490 and 537), says in the preface to the present work that he commenced its composition at Madinah, A.H. 998 = A.D. 1589, and completed it at Dihlî, A.H. 1001 = A.D. 1592.

The full title of the work, given in the preface, fol. 7^b, is جذب القلوب الی دیار المصوب

It is divided into seventeen Bâbs or chapters, as follows:—

1. fol. 7^a.

در عدد اسماء ابن بلدة عظيم الشان زادها الله
اعظيمها و تغريتها .

2. fol. 15^a.

در ذکر فضایل و مخامد وی که باحدیث و آثار
لبوبت رسیده -

3. fol. 43^a.

در اخبار سکان این بقعه کرامت نهان در قدیم الزمان -

4. fol. 51^a.

در البعادت باعده قدم مسید کاینات بدین بلده جامع
البرکات -

5. fol. 55^a.

در هجرت نعوذن سید المرسلین از مکه معظمه بدین
بلده منظمه مکرمه -

6. fol. 77^a.

در کیفیت عمارت مسجد شریف نبوی و سایر
مقامات شریفه -

7. fol. 91^a.

در بیان مجملی از تغیرات و زیادتهای که در مسجد
شریف بعد از آنحضرت صلی الله علیه وسلم راه یافته -

8. fol. 102^a.

در ذکر بعضی از فضایل مسجد شریف و روضه منیف
آنحضرت صلی الله علیه وسلم -

9. fol. 108^a.

در ذکر عمارت مسجد قبا و بیان سایر مساجد نبوی
صلی الله علیه وسلم -

10. fol. 123^a.

در ذکر بعضی ابار متبرکه که بشرف حضور فایض
النور مشهور و مأثور اند -

11. fol. 130^a.

در ذکر بعضی اماکن شریفه که در ما بین مکه و مدینه
مشهور و معروف اند -

12. fol. 133^a.

در ذکر فضایل مقبره شریفه بقیع و مقابر آن -

13. fol. 154^a.در بیان فضایل جمل اعد و شهدای آن رضوان
الله علیهم اجمعین -14. fol. 159^a.در فضایل زیارت حضرت سید الانام والباب حیات
الابیا علیه و علیهم الصلوٰۃ والسلام -15. fol. 173^a.در بیان حکم زیارت قبر شریف از وجوب و استحباب
و بیان توصل و استعداد از آنچنانچه جست متاب -16. fol. 186^a.در آداب زیارت حضرت سید انام و اقامته در آن
عالیعثام و رجوع بوعلی بالهیر والسلام -17. fol. 203^a.در ذکر فضایل و آداب صلاة بر سید کائنات علیه
افضل الصلوٰۃ و ائمه متعلق است بدین پایه -

A copy of the work is noticed in Rieu, iii, p. 1055. It has been printed in Calcutta, A.H. 1273.

This copy, valuable for its age, is dated 9th Šafar, A.H. 1048, i.e. four years before the author's death.

Written in fair Nasta'liq, within gold-ruled borders, with an illuminated, but faded, head-piece. The headings are written in red throughout.

عبدالستار Scribe

A note on the fly-leaf, partly disfigured and rendered almost illegible, evidently by some deliberately mischievous hand, states that altogether three books and two treatises (all being the composition of the present author and some in his own hand) were bound together in one volume, and that the present book has been separated from the others. This note, as far as it can be read, runs thus:—

این مجموعه لطیفه که مستعمل بر مه کتاب و دو رسائل از تصیف امام
شیخ کامل عالم عامل شیخ عبد الحق دهلوی قدس سره است و بعضی
مزین بخط شریف آن بزرگوار است -

A mutilated seal of a noble of 'Âlamgîr's time is found on the fly-leaf at the beginning. This is followed by a note which records the price of the MS. as fifteen rupees. Another seal of one حسن محمد is found in different places. Several notes and 'Ard-didabs are found at the beginning and end of the copy.

No. 644.

fol. 181; lines 19; size 9×5 ; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work.

Written in ordinary Naskh, within red-ruled borders, with the headings in red.

The colophon says that the scribe, ملا گل محمد میالکوئی, completed the transcription of this copy on the 3rd of Dul-hijjah, A.H. 1102.

No. 645.

fol. 95; lines 10; size $9\frac{1}{2} \times 7\frac{1}{4}$; $6 \times 4\frac{3}{4}$.

تاریخ آگرد

TÂRÎKH-I-ÂGRAH.

An account of the Tâj Mahal, and some other principal buildings, mausoleums, mosques and monuments in Âgra.

Beginning:—

آورده اند که شاهجهان بادشاه چهار پسر داشتند یکی دارا
شکوه دوم شاه شجاع سیوم اور لکڑب عالمگیر چهارم مراد
بخش الٰع -

The name of the author or the date of composition of the work is not given anywhere; but the copies extant show that none of them was written earlier than the 18th century. The author, who wrote the work most probably long after the construction of the Tâj, does not mention his sources of information. He begins the work, without a

preface, with an account of the origin of the Tâj, which, however, seems to be fictitious. It is related that immediately before the birth of Dahr Ârâ she was heard crying in her mother Mumtâz Mahâl's womb. This incident was taken to be a bad omen, and the inference drawn from it was that the mother would lose her life soon after the birth of the child. Thus grieved, Mumtâz Mahâl sent for Shâh Jahân and expressed her wish for two things. Firstly, she requested the king not to take any additional wife; secondly, she wished him to erect a building on her grave the like of which the world had not seen. The emperor granted both the requests. It is said here that after the death of the Begam her body was preserved for six months in a place close to the Tâj.

Arjumand Bâñî Begam, better known as Mumtâz Mahâl, was born on the 14th of Rejab, A.H. 1001 = A.D. 1592, was married to Prince Khurram, afterwards Shâh Jahân, A.H. 1021 = A.D. 1612, at the age of twenty, and gave birth to fourteen children (eight sons and six daughters), seven of whom died in infancy. She died in child-bed, only a few hours after the birth of her last daughter, Dahr Ârâ, on Wednesday, the 17th of Dul-qâ'dah, A.H. 1040 = A.D. 1630. The date of her death is expressed by the following chronogram, composed by Bibadal Khân Gilâni of Shâh Jahân's time:—

جای ممتاز محل جست باد

She was the favourite of Shâh Jahân, and a constant companion of the emperor. Shâh Jahân's historians relate that the emperor was deeply grieved by the Begam's death, so much so that he did not appear in the audience for one week, and for two years abstained from kingly robes, music and amusements.

The work is variously known as تاریخ روضه تاج بی بی - تاریخ آگرہ etc.

Contents:—

Account of the death of Mumtâz Mahâl, fol. 1^b.

Verses composed by Shâh Jahân in praise of Mumtâz Mahâl's tomb, fol. 7^b.

Inscriptions of the tomb of Akbar at Sikandarah (without heading), fol. 10^b.

Inscriptions on some large guns and on a throne in the fortress of Akbarâbâd, fol. 15^b.

Inscriptions on the tomb of Shâh Jahân, fol. 19^b.

Inscriptions of the Moti Masjid, fol. 22^a.

Inscriptions of the Diwân-i-Khâq, fol. 25^b.

Account of the stones used in the construction of the Tâj, fol. 28^a.

List of the architects employed for the Taj, fol. 28*; weights and measurements of the stones and the wood, fol. 28*.
 Account of the climate of Agrab, fol. 31*.
 Inscriptions on the fortress of Akbarābād, fol. 31*.
 Account of Akbar's visit to Khwājah Mu'in-ud-Dīn Chishtī and Salim Chishtī, fol. 34*.
 Chronology of Timūr and his descendants down to the time of Prince 'Alī Gauhar, fol. 38*.
 Inscriptions on the gate of the Taj, and measurements of the various parts of the building, and statement of the sums spent on their construction, fol. 40*.

The MS. contains forty-five illustrations, of no special merit, representing the principal buildings, monuments, etc., at Akbarābād. They are to be found on foll. 1*, 2*, 3*, 5*, 8*, 11*, 13*, 16*, 17*, 18*, 20*, 23*, 26*, 27*, 32*, 35*, 37*, 39*, 41*, 44*, 48*, 52*, 55*, 59*, 64*, 68*, 74*, 78*, 81*, 86*, 90*, 94* and 95*.

Written in ordinary Indian Ta'liq, with the headings in red.
 Not dated; 19th century.

No. 646.

foll. 109; lines 7; size 10 × 6; 6½ × 4.

The same.

Another copy of the preceding work.

Written in ordinary Indian Ta'liq, with the headings in red.
 Dated 26th Rajab, a.h. 1249.

No. 647.

foll. 30; lines 7; size 9 × 6½; 5¾ × 3¼.

The same.

Another copy, beginning with the heading:—

اعوال ملاصد بالو بیکم مخاطب به ممتاز محل عرف تاج بی بی
 اهلیة شاهجهان بادشاهه خازی آن

آورده اند که شاهجهان بادشاه الح، is found on fol. 2*.

Written in fair Ta'lliq, with the headings in red.

Not dated; 19th century.

No. 648.

fol. 224 (pp. 447); lines 13; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{3}{4}$.

تفریح العمارات

TAFRÎH-UL-'IMÂRÂT.

A very useful and interesting work, containing a topographical and historical account of the principal public buildings, mausoleums, mosques, gardens, etc. of Akbarâbâd (Agrah), especially those built by Akbar and Shâh Jahân.

Author: Lâlîh Sil Chand, الله سیلچنڈ.

Beginning:—

سبحان الله ذرا بستاب را بحضور خورشید دستگاه عز
طرازیس و خورشید جهانتاب را الح

We learn from the preface that Mr. James Stephen Lushington (who was acting collector and magistrate in Agrah, 1825 and 1826) issued an appeal to the pupils of the Agrah Government College, to furnish him within two months with a topographical account of the buildings of Agrah. The author, a pupil of the said college, complied with the request and compiled the present work from various sources. Rieu, iii., p. 958, mentions a treatise on the same subject, entitled احوال شهر اکبر آباد, written by Mânîk Chand, a student of the same college, for the same Mr. Lushington.

Contents:—

A eulogium of the Governor-General of India, p. 6.

Eulogium of Mr. Lushington, and the cause of the present compilation, p. 7.

History of Akbarâbâd, p. 11.

Jâmi' Masjid, p. 26.

'Imarat-i-Chihl Sitûn (Building of Forty Pillars), p. 32.

The Peacock Throne and its inscriptions, p. 37.

The buildings in the Fort, p. 46.
 Moti Masjid, with the inscriptions, p. 60.
 Akbar's buildings, p. 70.
 Account of the Amirs and nobles from Akbar's time down to
 the British occupation (جذب), p. 73. The twenty-third
 year of the reign of Akbar II. (A.H. 1244 = A.D. 1828) is
 called the current year.
 'Imādpur, p. 98.
 House of Nuṣrat Jang, p. 101.
 Tūj Mahal, p. 103.
 Letters and Farmāns of Shāh Jahān, 'Alamgīr, Dārā Shikūh,
 etc., p. 118.
 Tomb of Sayyid Jalāl Bakhshāri, p. 147.
 House of Khān 'Alām, p. 148.
 House of Todar Mal, p. 149.
 House of Rājah Mān Singh, p. 151.
 Account of the houses of Khān 'Alām, p. 148; Todar Mal, p. 149;
 Rājah Mān Singh, p. 151; Mahābat Khān, p. 152; Himmat
 Khān, ib.; and of Islam Khān Rūmī, p. 152.
 Mādhgarb, p. 154.
 Residential places of Dārā Shikūh, p. 157; Sulaymān Shikūh,
 p. 163; İzad Bakhsh, p. 164; Āṣaf Khān, p. 169.
 Mubārak Manzil, p. 179; house of Shā'istah Khān, p. 181;
 Bulman Yār Khān, ib.; Ja'far Khān, ib.; tomb of Shā'istah
 Khān, 182; house of Nawwāb Qāsim Khān, ib.; Suhāg-
 pūrah, p. 183.
 History of Jodah Bāt, the mother of Shāh Jahān, p. 184.
 House of Khalil Khān, p. 188; gardens of Sheo Dās, ib.;
 Hakim Kāzim 'Ali Khān, p. 189; tomb of Nawwāb Ja'far
 Khān, ib.; house of Shujā'at 'Ali Khān, p. 191; Bāg-i-
 Mahtāb, p. 194; Moti Bāg, p. 201; garden of Qāsim
 Khān, ib.; houses built by Mūsawī Khān, p. 202; garden
 of Ajnīri Khān, p. 204; garden of Shāh Nawáz Khān, p. 205.
 Mausoleum of I'timād-ud-Daulah, p. 208; garden of Sultān
 Parwiz, p. 210; garden of Chanbeli Sahili, p. 213; garden
 of Wazir Khān, p. 215; tomb of Nawwāb Afḍal Khān,
 p. 216.
 Shāh Jahān's letter to the King of Turān, p. 218; to Shāh
 Sāfi, p. 222.
 Description of Indian fruits, p. 232.
 History of Nūr Juhān Begum, p. 241.
 Tank, garden and houses of Chandarbhan, p. 253; garden of
 Abād Ārā Begam, p. 271; garden of Gul Badan Begam,
 p. 272; Nūr Manzil Garden, p. 276; Bāg-i-Khām, p. 282;

Bâg-i-Mu'min, p. 283; Bâg-i-Totah, p. 284; garden of Firuz Khân, p. 285; Bâg-i-Wafâ, ib.; garden of Muhammad Yâr Khân, p. 288; house of Abu'l-Faâl, ib.; garden of Nûr Mahâl Begam, p. 289; garden of Firuz Khân, p. 292; garden of Akbarâbâdi Begam, p. 292; tank of Firuz Khân, p. 293; garden of Târâ Begam, p. 294; garden of Bibî Peyâri, p. 295; garden of Sarhindî Begam, p. 296; Bâg-i-Narp Rai, ib.; Jai Singh Pârbh, p. 297; garden of Mahâdeo Râoli, ib.; garden of Hâkim Khân, p. 298; the buildings at Sultânpur, ib.; Khurrampurah, p. 299; garden of 'Abid Khân, p. 300; garden of Kalânût, ib.; the building of Gwâliyar Mahâl, p. 303; garden of Rai Bhagwati Dâs, ib.; Bâg-i-Manbhâoti, ib.; house of Mula'kehand, p. 304; buildings of Kâchhîpûrah, p. 304; Gulâb Bâri of Dârâ Shikâh, p. 306; Bâg-i Minârah, p. 307; garden of Mullâ Shaydâ, p. 308; 'Uigâh building, p. 315; Malik Nu'mân Khân, p. 316; Bâg-i-Nûrpûrî, p. 316; Minâ Mahâl building, p. 317; house of Mukhlîs Khân, p. 318; Mukhlîs Khân's letter to Ni'mat Khân, p. 319; houses of 'Ârif Khân, Lashkar Khân and Nawwâb Mihr-un-Nisâ Begam, p. 322; garden of Qandhârî Begam, p. 323; mosque of Khân Jahân, p. 327.

History of Khân Jahân Lodi, p. 328.

Bugjâdi Mahâl, p. 350; houses of Khwâjah Khân, Khayr-un-Nisâ, Muhammad Taqî Khân, Monijah Begam, Qâsim Khân and Sayyid Shujâ'at Khân, p. 351; tomb of Nawwâb Asad Khân, 354; house of Jamâl Khân, p. 356; garden of Rai Dînâ Nâth, ib.; houses of Râmi Khân, Kabîr Khân, Sayyid Khân Jahân, p. 357; orange-grove, p. 358; gardens of Akhi Râj, Gulgâr Begam, Badr-ud-Danrân Begam, Hâkim Khân, Fath Ganj, Fâdil Khân, Bibî Nagînah, Qâsim Khân, and Shir Khân, p. 359.

Shâh Jahân's Farmân to 'Ali Mardân Khân, p. 372.

Ja'far Khân's stables, p. 374; garden of Zayn Khân, p. 375; Bâg-i-Gilâni, p. 376; gardens of Hâkim Mahâl, Hasan Khân, Mir Hâdi, Âsaf Khân, Qil'ahdâr Khân, p. 377; house of Sayyid Khân Jahân, p. 378; tomb of Lâdli Begam, p. 379; Bâg-i-Farzânah, p. 380; Naq Mahallah of Amar Singh, p. 382; house of Bâqî Khân, p. 388; building of Khiâr Khân, p. 390; garden of Nawwâb A'zam Khân, p. 391; gardens of Muhibb 'Ali Khân, Jashan Khân, and Ajâlat Khân, p. 393.

Akbar's mausoleum at Sikandarah, and its inscriptions, p. 394. Buildings of Rajah Birbar, p. 415.

Tomb of I'tibâr Khân, p. 417; gardens of Âram Bânû Begam, Shukr-un-Nisâ Begam, Shahrvâl Begam, Dilârâm Begam,

and Chamani Begam, p. 417; tomb of Salābat Khān, p. 419; gardens of Bhāti Begam, Kām Bhawan, Dil Sitān Bānū Begam, A'zam Khān Kokaltash, Wazir Khān, Māh Begam, Malikah Jahān, Shahzādī Khānum, and Bāg-i-Sāyīn-h-i-Jahāngiri, p. 420.

Buildings at Fathpūr, p. 426.
 Buildings of Abu'l-Fadl, p. 433.
 House of Jodah Ba'i, p. 439.
 Garden and house of Fayḍī, p. 441.
 House of Rājah Bir Bar, p. 443.
 Janbari Bazaar, p. 446.

A copy of the work, entitled أحوال عمارت مستقر الغلة, is noticed in Ethé, India Office Lib. Cat., No. 731. Another, of thirty-eight folios (most probably an abridgment), called حالت اکبر آباد, is mentioned in Rieu, iii., p. 1031. It is also known as كتاب عمارت. In the colophon of the present copy it is styled —

تفریح العمارت
تام مدد نسخه تفریح العمارت من التصیف لاله سیاچنڈ طالب علم
مدرسہ سرکار دولسیدار.

Written in fair Indian Ta'liq. The headings and the names of places described are written in red.

An index of the contents, occupying eleven pages, is given at the beginning of the copy. The MS. bears marginal notes in the hand-writing of J. H. Blochmann, dated 1869, whose signature appears on the fly-leaf at the beginning.

Not dated; latter half of the 19th century.



C. K. & M. H.
M. D. 1900

PHOTOGRAPHS

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S. S., 14B, N. DELHI.